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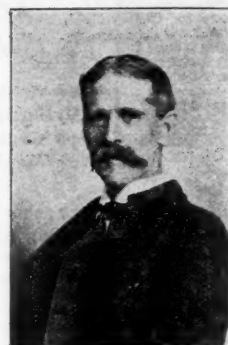
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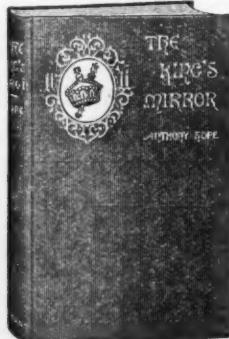
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THE CONGREGATIONALIST

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Home Missionary Fund

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The Two Gift Seasons
The approach to Christmas is a beautiful sequel to the enjoyments of Thanksgiving, especially if at that earlier season we have allowed our generosity to go out toward the relief of need at some distance from us. Thus warmed to the expression of true charity to all, with what fuller content and enthusiasm may we not now prepare for an overflowing into the hearts and hands of those nearer and dearer to us.

The Exhaustless Christ
Nothing illustrates better the greatness and distinctness of Jesus than the constant appearance of new lives of him. Dr. George Matheson has recently brought out one which is highly commended by the *British Weekly*, though little known as yet in this country. President-elect Rhea of Rochester has one in preparation. Ian Maclaren has just begun, in *McClure's Magazine*, what promises to be a richly suggestive treatment, not of the details of Jesus' life, but of its spirit and meaning. The popular interest in pictures of Jesus, like those of the Tissot collection, is another matchless tribute to him. What a Being is this who exerts such fascination upon the generations!

The Pien of the Famishing
India is facing another terrible famine, as an article in this issue by a trusted missionary of the American Board convincingly shows. It follows so closely on the awful experience of 1896-97 that it will give the British officials an unprecedented task to relieve. The rainfall has been less and the area over which rains have failed is larger than at any time since 1868. Of course there is no comparison between the facilities now and the facilities then which the government can utilize to fight the plague and succor the starving. The empire and the rulers of the native states will be forced to co-operate, and out of their joint action will come not only relief but closer bonds of unity. Thirty years ago, during a much less extensive drought, nearly a million people died in the Rajput states alone. Mr. Abbott's appeal to America is certainly timely and convincing.

Our Growth in Boston
Another sprig of Congregationalism has taken firm root in Greater Boston in a corner which is practically virgin soil to our denomination. The new Belmont church is the seventh in the list of promising young plants of recent years, the other churches in the order of age being Leyden in Brookline, Norfolk Downs in Quincy, Baker in East Boston, Arlington

Heights, together with the Sunday school at Romsey Street Chapel, Dorchester, and at Medford. That success has followed the faithful development of these enterprises should encourage a continued alertness in seeing and accepting the further opportunities in this vicinity. There is certainly much more Congregational *esprit du corps* in this vicinity than was manifest a few years ago, and it is in large measure due to the Congregational Church Union, without whose aid several of these undertakings would not have succeeded. The beginnings at Belmont are elsewhere described.

The Missing Note
Men will go where their deepest wants are satisfied. They cannot be kept from going. But it is always a hard task to persuade men to go where they would not go and will not stay without continued persuasion. Man's deepest want is satisfied by the gospel of Christ. That is the testimony from experience of millions of men. Why, then, is it so hard today to persuade men to attend church, so easy for them to drift away from it? Dr. John Watson (Ian Maclaren), in a recent address at Aberdeen University, Scotland, gives an answer to this question in these words:

One misses certain notes of the former preaching which were very impressive and whose echoes still fall upon our ears with grave, sweet melody, such as the profound sense of spiritual reality, an affectionate urgency in exhorting men to flee from hell and to lay hold on heaven, an unaffected interest in human souls and an intense devotion to Jesus Christ. . . . Today preaching is more intellectual and practical. In the former time it was more spiritual and evangelical. What we miss with unexpressed regret is the ancient and winsome sound of the everlasting gospel.

A Sensible Way
The directors of the Chicago Theological Seminary seem to us to be Christian and wise men. In the recent volume of Professor Gilbert, one of the teachers in the seminary, they have found statements concerning the pre-existence of Jesus and his sacrificial work with which they do not agree and which do not accord with the seminary creed. After patient deliberation, without any appearance of trepidation lest the truth should be overthrown, they passed unanimously resolutions reaffirming the creed of the seminary concerning the matters in question; and expressed their judgment that Professor Gilbert ought to have reasonable time to develop his teachings in the hope that they may be brought into accord with the creed. These resolutions are printed on another page. Professor Gilbert has an established reputation as a New Testament exegete, and his views concerning the person and teaching of Jesus and the Apostles are so far matured that he has published them in a volume. His reason for so doing no doubt is his conviction

that he is offering further light on these subjects than has yet appeared. It is quite possible that both he and the directors may find their views modified by the mutual consideration to which his published statements are justly entitled. Both the directors and the professor appear to be of the Berean type. They are taking the right way to secure the fulfillment of the Master's promise that the Spirit shall guide them into the whole truth.

Baptized Children and the Church
The average church is amazingly indifferent to the obligations it has assumed in its covenant with parents of children whom it has received into its care by baptism. In most cases no distinction whatever is made between them and the other children who attend the Sunday school. They are never reminded that they have any special relations with the church, and the most of its members have no idea who these children are. The mention of them in a pastoral prayer as a class by themselves would, by its rarity, startle the congregation into wondering what they were praying for. Not long ago we called attention editorially to this strange neglect of an obligation and an opportunity. We are glad to chronicle an exception to this prevailing indifference. The Edwards Church, Davenport, Io., prints the names of its baptized children in its manual, and its pastor, Rev. G. S. Rollins, informs us that ninety-seven per cent. of these become members of the church before they are sixteen years of age. Instead of being a rare exception this church should illustrate the prevailing practice. No recruiting ground is so promising as the company of those whom both church and parents have enrolled in a solemn covenant with God to keep them in their prayers and efforts to bring them into fellowship by public confession as disciples of Christ. It were better to abandon this rite, which has been honored in all Christian history, than to keep the form and empty it of its meaning.

What Makes a Saint
Several years ago Father Damien died of leprosy in the leper settlement at Molokai, one of the Hawaiian Islands. The story of his voluntary sacrifice of his life having been written by a visitor to the islands, with extravagant embellishment of the facts, was widely circulated and the priest was described by many Protestant pastors as a saint and a hero. Rev. Dr. C. M. Hyde of Honolulu, knowing that much of what was being reported of Damien's character was not true, wrote for *The Congregationalist* a simple statement of the facts. For this Dr. Hyde was savagely attacked by the Roman Catholic and the secular press. He was accused of slander and lying, though his statements were corroborated by perfectly trust-

worthy testimony. In particular, he was aspersed by a letter of Robert Louis Stevenson, who had been his guest. Stevenson extolled Damien and spoke bitterly and contemptuously of Hyde. In the recently published volume of Stevenson's letters is one describing Father Damien. In what it says and implies everything that Dr. Hyde had said of him is admitted. But it is made evident that the two men who wrote about him had quite different ideas of what constitutes a saint. Similar differences of view probably occasioned for the most part the very bitter controversy in the newspapers. But justice is done to Dr. Hyde's memory by Mr. Stevenson's letter, which is as follows:

We must take folks' virtues as we find them and love the better part. Of old Damien, whose weaknesses and worse perhaps I heard fully, I think only the more. He was a European peasant, dirty, bigoted, untruthful, unwise, tricky, but superb with generosity, residual candor, and fundamental good-humor; convince him he had done wrong (it might take hours of insult) and he would undo what he had done and like his corrector better. A man, with all the grime and paltriness of mankind, but a saint and hero all the more for that.

The Deaf Hear On a recent Sunday evening, in a church near Boston, the pastor preached to the unconverted. One in his audience was totally deaf. A companion, after they had returned from the service, wrote a few words about the sermon and enforced it by urging the deaf girl to give herself to Christ. She responded eagerly to the invitation, replying that, as she sat in church, she had been wishing she could be a Christian and that the people would pray for her, though she knew nothing that was being said. No one, she pathetically wrote, had ever told her before how to be a disciple of Christ. Perhaps some one near you is deaf to the appeal of the gospel, yet has undefined desires which would find eager expression in response to friendly words from you. You would add great wealth and joy to one life if you should find a soul ready to receive your message. There are influences from above at work to make the deaf ready to hear. It may be that this is your hour to co-operate with these heavenly influences. If you succeed, you will give gladness to a world of watchful beings seeking new members for their fellowship. "There shall be joy in heaven over one sinner that repenteth." Why not speak the word in season?

Our Children for the Church

Statistics of the last year show that the net increase of Protestant churches in this country is the smallest for more than a decade. One explanation offered is that the day of revivals of religion has passed. We no more believe this than we believe that the minds of men have ceased to be susceptible to other matters of common interest which affect their happiness. But no church will grow by accretions from without which does not expand by vigorous life within. Its first duty is to train its own children to be intelligent Christians. The normal growth of the church through its own offspring will maintain its supremacy in this country, and give it increasing power over those without. There lies our most sacred

trust and most important work. J. G. Holland said truly, "We can raise more Christians by juvenile Christian culture than by adult conversions—a thousand to one."

There are, we believe, signs of increasing interest in the training of children of Christian homes in Christian truth. Catechisms are multiplying, and they are used not only by pastors and Sunday school teachers, but to some extent by parents. These, too, are of wide variety. They are commended by many who have been slow to make any definite affirmations of belief, except of the most general character. The Free Church Catechism, which presents a clear, strong, simple outline of Christian doctrine, has received the outspoken approval, not only of Non-conformists generally, but of several prominent clergymen in the Church of England, some of whom have characterized it as a powerful instrument to unite all the Free Churches. It is claimed that it represents the belief of sixty millions of Christians.

A number of catechisms are before us, recently prepared by single authors, published on both sides of the ocean. We mention a few by way of illustration. Rev. Dr. W. J. Mutch of New Haven, Ct., has issued Christian Teachings. His method is to state great doctrines and duties and follow each of these with questions. In twenty-four chapters he has outlined what children ought to know about God, Man, the Saviour and the Holy Spirit, about Conduct, Habits, Character, Worship, the Church and other subjects. A briefer Catechism for the Christian Life, with answers largely in Scripture references, is used in the Congregational church, Ludlow, Vt., of which Rev. A. V. Bliss is pastor. It was arranged by a committee of the Young People's Society, of which he was chairman.

Several catechisms just published are especially appropriate for the coming year because they are mostly on the life of Christ, which is to be the theme of study in the Sunday schools. Rev. G. Currie Martin of Reigate, Eng., one of the delegates to the International Council, has published a penny catechism on the teaching of Jesus in the words of Scripture. Rev. Dr. Doremus Scudder of Woburn, Mass., sends out a little volume, Our Children for Christ, which contains thirty lessons based chiefly on the New Testament, the gospels being most prominent. It is significant, perhaps, of a growing unity of belief in our denomination that this last volume has the unqualified indorsement of Drs. Lyman Abbott and A. H. Plumb. It would be difficult to find among Congregationalists two men who differ more widely from each other, yet both agree in approving this detailed statement of faith prepared for training children in the knowledge of revealed truth.

All the catechisms we have mentioned are suitable for use in homes, Sunday schools and classes preparing for church membership. No method of teaching religion can ever be wisely substituted for that which plants the very words of our Lord in the developing mind of the child. More than any other sayings they are easy to learn and hard to forget. It is a great loss to our country that they are not taught in the public schools. But the

churches will be inexcusable if they do not fill the memories of the children with the maxims, the apothegms, the beautiful parables of the gospels. Christ himself said that they are like seed. They fall, it may be, dry and apparently dead, into indifferent soil. But they are sure to germinate in due time and break through whatever overlies them into irresistible life and glorious fruit.

Bellicose France

A lamentable outgrowth of the Dreyfus case in France is the development of serious friction between France and England. The Anti-Dreyfus party seems to be chiefly responsible for it. Having failed to carry their main point, which was to overthrow the republic and erect in its place a military government, they now desire to embroil France with some other nation, or, at least, to come so near to doing this as to create the impression that the republic is no longer to be endured. The war between England and the Transvaal Republic has seemed to furnish their opportunity.

They have nursed and stimulated the ancient, perpetual French jealousy of England until it has quickened into fresh activity. They even have gone so far as to circulate indecent caricatures of Queen Victoria and other members of the British royal family—a course as silly as it is wicked, and one which anywhere else would injure its authors chiefly, but which in France has something of the effect intended. A more legitimate method is the assertion of England's military weakness in comparison with other European nations, and this too is being used for all it is worth.

Mr. Chamberlain, who is likely to have a heavy account to settle before long with his countrymen, has made a bad matter worse by publicly noticing the growing hostility of the French and in an injudicious manner. But, when the whole situation is considered, it is evident that war is not likely to result, although recklessness on either side may bring about a crisis.

The French government still has great power and will use it to check the turbulent element. The great mass of the French nation also appears to be satisfied with the outcome of the Dreyfus case, aware of the real motive of the war party, content with the republic and, if not excessively cordial towards England, by no means eager for a war with her or anybody else. Moreover, such a conflict would paralyze the success of the Paris Exposition next summer, which fact of itself is almost, if not quite, enough to prevent the French from venturing too far in antagonizing England now.

Furthermore, the British navy is as formidable as ever, and the issue of a war with England alone is by no means certain to be favorable to France. And the growing cordiality between England and Germany, if it be nothing more formal and binding, renders the present time unsuitable for a Franco-British conflict. Germany might make terrible use of her opportunity.

It is a great pity that matters have reached so strained a condition between the two nations immediately concerned. It is discreditable to France to be so des-

stitute of good sense and courtesy. But beyond bitterness of feeling, which may die away as quickly as it has sprung up, and blustering talk, which soon will be forgotten, nothing is likely to come of the threatening tempest.

The Coming Puritan Revival

It is a far cry from the England of Cromwell and Milton to the England of Chamberlain and Kipling, and not a few British men of highest patriotism long, with Dean Farrar, for a man to arise in the British empire who, if a statesman, will, in some faint degree even be comparable as "practical mystic" with Cromwell, and, if a poet, will approach the prophetic mood and "superb austerity" of Milton. The memory of Armenia left to her fate, as contrasted with Cromwell's aid to the Waldenses, the haunting dread that greed for gold is at the root of even Liberal imperialism, the hunger for idealism in literature that is not satisfied with the agnosticism of Watson, the romanticism of Swinburne, the imperialism of Kipling, the realism of Hardy and Moore, the growth of sacerdotalism in the Established Church and the lack of spiritual preaching in the Nonconformist pulpits combine to make the present a dark moment for some of the purest and noblest of our British kinsmen as they view the future.

Yet even they must admit that there are signs of better days. Never did the majestic proportions of Cromwell so command the attention of men. Gardiner, greatest of living historians of the Puritan period, Harrison and Morley, men of letters and non-Christians, Roosevelt, reformer, administrator and historian, either already have or are about to make him the subject of eulogy and public discussion. Within a month *The Spectator*, moderate, High Church journal though it is, has admitted that Milton

initiated Britain into the love of divine things, he redeemed us from the dominion of earthliness. . . . He stood supremely for the high temper, the strong, firm outlines of Puritan character; he stood supremely for political and intellectual liberty; and he was able to present to England these lofty ideals in the terms of a gorgeous and consummate literary expression, unsurpassed in its way, and never likely to be surpassed in the English tongue. . . . America as well as England owes a mighty debt to John Milton.

Even Kipling, with all his crude if powerful jingle, now and then strikes the lofty note of Puritanism, as in *The Recessional* and *McAndrew's Hymn*, and the present trenchant, fearless criticism by men like Morley, Bryce, Stead, Greenwood and Harrison of the British ministry in its dealings with the Transvaal shows that the Puritan temper has not wholly died out of British political life.

Dale is dead, but John Watson's recent great speech on *The Grace of Orders* shows that in him the Free Churchmen have a great tribune who can and will stand side by side with John Clifford and Robert F. Horton and hit tremendous blows against sacerdotalism and its allies in the state.

If it be said that these are but voices of the minority and that the tide is running too strong the other way, we reply that they are omens of a new era of action that will follow the era of criticism

through which institutions and doctrines—political and religious—have been passing during the last twenty-five years. The time for analysis is about over. The time for synthesis has come. New grounds for certitude in old facts and permanent truths if not old terms have emerged, and leaders in church and state, who have been walking gingerly, may now step firmly with something of the Cromwellian tread described by Lord Rosebery in his recent great eulogy of Cromwell. The limitations of science and the scientific method are now being more clearly discerned, as well as their great service to religion; and the authority of faith, the potency of mystery, the propelling power of a conviction that one is in touch with the Supreme Will and executing his behest will again be demonstrated in the lives of peoples and individuals.

In fact, it is already discernible on a large scale, for, say what sneerers may, the ruling motive with both Teuton and Slav, as they face the future for their great race grapple, is the conviction that each of them has that each is doing God's will, that each of them is his chosen race. To those deeply touched with the spirit of comprehension, versed in the history of men, and by breadth of sympathy averse to all exclusive claims for race or religion this return of the conception of a chosen people, this renaissance of a narrower, if deeper and intenser, note of thought and life will come with a shock of unwelcome surprise. For some of them God as a personality, Providence as an arbiter of national fate, men as molders of racial, national and personal destiny long since ceased to have vital meaning. God to them is law, men are puppets, and struggle for ideals by state or persons is useless, much less admirable. But for our part, we believe that strife, as between races, civilizations, religions, has yet a large place to play in the history of men, and that there is need today in church and state of some of those elements of thought and character for which Cromwell and Milton stood. Despotism of autocrat, mob and plutocracy needs to be curbed. Freedom to speak and think in pulpits and universities needs such championship as found expression in Milton's *Areopagitica*. Materialism and heresy of conduct need to be exorcised by idealism and orthodoxy of action, and most of all men need a vitalization of the doctrine of the being, presence and accessibility of God. Episcopacy is not as admirable as Independence. Autocracy is not as beneficent as democracy. Buddhism is not as blessed as Christianity. The Slav is not as well-fitted to play the part of elder brother to Asia as the Teuton or the Celt. Truths and ideals are not coequal but relative, and as such they must eternally strive. Let the Puritan strain in America do its duty!

History, after all, is something besides praise and blame. To seek measure, equity and balance is not necessarily the sign of a callous heart and a mean understanding. For the passion for broad classifications works havoc with truth; and to insist upon a long series of unqualified clenches in history and biography only ends in confusing questions that are separate, in distorting perspective, in exaggerating proportions and in falsifying the

past for the sake of some spurious edification of the present.—*John Morley.*

The Testimony of Christian Experience as to Prayer

Observe that this subject relates to fact, not theory. It is Christian experience in regard to prayer which is to be considered. Every true Christian has some actual experience upon the subject. The consciousness of God's presence, earnestness in offering prayer, difficulty in determining what to pray for and assurance that our prayers have been heard and answered—these vary greatly, even in the case of the same individual, but one fact is common, that prayer is real communication between the soul of the believer and his Almighty Creator; and, further, that it is not empty speech, but does accomplish, in one form or another, that which is intended, if it be offered in the right spirit.

No fact of Christian experience is more abundantly or positively established than this, and if it be objected that the divine answers to prayer sometimes are imperceptible, and sometimes, if apparent, come in shapes quite different from those expected, and that at times they even involve the direct reversal of the petitions offered—all this does not disprove the great truth that God hears and answers prayer and answers it in the best way. It is not merely the assurance of Christian faith but the testimony of Christian experience that the answers to our prayers which God gives are those which he sees to be best. Nay, more; they are those which we ultimately, as we look back upon life, see to have been best. They, rather than those for which we did pray, are the ones for which we should have prayed could we have seen ourselves in the whole environment of our conditions as the divine eye saw us.

This, too, is established beyond denial in the history of every one who has been a Christian long enough to have gained trustworthy experience. The naturalness of prayer, the comfort of it, the helpfulness of it, the freshness of the communication which it establishes between the reverent, humble spirit and the heart of God make plain its value as a factor in the spiritual growth of the believer. Theorize as one may about the possibility of love and trust on the part of men toward God without prayer, it still remains true that he who seldom or never prays loses quickly the vivid sense of God's presence, the sweetness of communication with God and the consciousness of intimacy with God which is the core of the Christian life.

Grant, for the sake of argument, that, if a man is sure of God's heart and knows that God is perfectly aware of the feeling of his heart, no such intercourse between them as prayer is necessary, none the less when prayer ceases to serve as a channel of communication between them a gap opens, God seems more distant and man learns to care less whether God be near or not. It is he who prays, and prays regularly and often, who learns to love to pray, and whose character takes more and more its tone from that of the great Being with whom he converses in prayer. This, too, is a matter settled for all time by Christian experience—that

Christian character is largely based upon, developed and determined by prayer.

Current History

The President's Message

A longer document of the kind probably never was sent to Congress, but it could not well be shortened, in view of the multiplicity of the subjects discussed and their importance. Unhesitating indorsement of the gold standard and an appeal to Congress to legislate in this direction, wise and honorable suggestions respecting a tentative policy in Cuba and the Philippines, a frank avowal of our duty to legislate with respect to Porto Rico and Hawaii immediately and on lines giving them freedom of trade with us, enumeration of the negotiations with foreign countries which have made the year so notable in our diplomatic history and given us such increased prestige and influence, sympathetic consideration of the action of the Peace Conference at The Hague and solicitude that its recommendations may become operative—such, in brief, are the essential features of the message.

Already the House and the Senate have before them a bill from their finance committees committing the nation to the gold standard and providing for reconstruction of our banking and currency systems. The bill has the right of way on the calendar and is to be voted on before the Christmas recess, when it will receive the votes not only of the Republican majority but a large section of the Democrats.

Public sentiment has indorsed the President's suggestions respecting Cuba and the Philippines, believing with him that in the one case our pledge must be respected and that we must withdraw so soon as we can with due regard to the best interests of the Cubans, and that in the other case we must conquer a peace before we can lay the basis for a modified form of self-government.

The recommendation that Congress give to the Porto Ricans free trade with the United States has called forth some criticism from the sugar-making and tobacco-growing portions of our population, who will fight against any such concession. The fear which they entertain, in our opinion, is largely one of imagination, not of fact. Even if it were of fact, they should realize that the nation has entered on a new era of its history when protectionism for protection's sake will have less weight with legislators and voters than it has had in the past. We cannot with any degree of consistency stand for the "open door" in other continents and close our own doors as we have in the past. Moreover, in this particular instance there is no moral right or constitutional warrant for excluding Porto Rico from the privileges of trade which are the common heritage of all other portions of the nation.

Reciprocity treaties with Great Britain and France, recently negotiated, now lie before the Senate for approval or rejection, and ere long similar ones with Germany and Russia will follow. Opposition to the French treaty will develop doubtless, but we must give if we would take. Our relations with Germany just now are peculiarly close, even though she

bids fair to be our most dangerous commercial rival in the future. It is peculiarly gratifying that in the recent negotiations respecting the transfer of the Caroline Islands from Spain to Germany the United States secured from the latter promises that the religious rights of American missionaries and their converts there would be scrupulously guarded.

The Case of Congressman Roberts

In spite of the action of Congress which we chronicled last week, Mr. Roberts has the effrontery to enter the House, occupy a seat and act as if he cared naught for the decision of the congressmen. The committee appointed by the Speaker, which has Congressman Tayler of Ohio as its chairman, has begun its investigation of the case, and has had Mr. Roberts before it. He first demurred from the jurisdiction of the committee, because of alleged violation of constitutional rights, and then under protest submitted to the questioning, denying, among other things, that since 1887 he had married or lived with plural wives. Witnesses from Utah immediately followed this testimony with contradictory evidence. The committee is sitting with open doors. An open letter to the American people, issued by Mr. Roberts during the past week, denied the constitutionality of the action already taken by Congress and of that further action which it is urged to and probably will take, and intimated that the basis of the agitation against him is purely religious persecution, to which a Methodist or Roman Catholic may be subjected tomorrow if a dangerous precedent is established in his case. This appeal has been ably answered in another open letter to the public issued by a delegation of Gentiles from Utah, now in Washington, and as well by an editorial in the *Salt Lake Tribune*, which points out that Mr. Roberts's predecessor in Congress, although a Mormon, had no such difficulty in securing his seat in Congress, he being a law-keeper, not a law-breaker.

Massachusetts Municipal Elections

Municipal elections in Massachusetts on the 5th resulted in reverses for no license, Waltham and Fitchburg reverting to license. Haverhill re-elected and Brockton elected a socialist as mayor, and the results in all of the fifteen cities show a marked increase in the spirit of revolt from old party "machines," and a general commendable disposition to act with stricter regard for local interests solely. Ere this is read the other cities of the State will have voted, the outcome in Boston and Cambridge being especially an object of interest because of the bitterness of the feeling aroused and the gravity of the issues at stake. One aspect of the campaign in Boston not to be overlooked has been the appearance in the field of associations having for their purpose the betterment of the public schools and the perpetuation of a liberal policy toward public baths, gymnasia and the like. Both of the candidates for mayor were interrogated on the latter point, and were thus led to commit themselves in advance to indorsement of generous aid to municipal hygiene; and the Public School Association has spared no expense in setting before the citizens the need of reform, the peculiar qualifications of its own candidates for the school board, and the

disqualifications of some of those who on other tickets were appealing to the electors.

From the Seat of War

General Young, whose expedition to North Luzon in pursuit of Aguinaldo and his army has yet to be appreciated at its full worth as a feat of arms, has at last been heard from at Vigan, where he has arrived after a series of conflicts with the natives in which he delivered telling blows and suffered surprisingly few casualties. The situation in Central Luzon is tranquil. The most formidable body of armed natives are now to be found south of Manila, and these, according to General Otis's last dispatches, will be attacked as soon as troops now at sea arrive and are set to work.

The British have a successful sortie of their forces at Ladysmith to rejoice in, but this is offset by the severe reverse suffered by General Gatacre at Stormberg in the northeastern province of Cape Colony. He was deceived and ambushed, and not only lost in killed, wounded and captured more than 600 men, but he suffered a reverse which may have a disastrous effect on the Dutch in the Cape Colony and lead to still greater defections on their part.

The real proportions of the conflict they have elected have at last dawned upon the British, and Christmas will be a grim one in Great Britain. The only present bright spot on the horizon is the calm in international politics, thanks to Lord Salisbury's diplomacy which cleared the field of all possible chances of controversy and left the nation's hands free to deal resolutely with the Boers. Lord Salisbury's prompt return to the Foreign Office after his recent bereavement and illness shows that he has no intention of transferring the reins at this critical hour, frail though his own health be.

The tenor of recent speeches by James Bryce, Sir Henry Campbell Bannerman and the Duke of Devonshire shows that while the Liberals have no purpose to be other than firm in supporting the ministry now that it has gone to war, yet they nevertheless reserve the right to criticise it severely for bringing on the war, so soon as the war may end.

Lord Rosebery and Earl Grey, the more militant of the Liberal leaders, in their hearty approval of the ante-bellum course of the ministry, do not carry the body of the Liberal electors with them.

Japanese Doings

Latest reports from Peking tell of increase of Japanese prestige at the imperial court and a waning of Russian influence there, which, if true, is a very significant fact. Intimations from reliable sources in Japan explain the recent decree of the educational department militating against Christian education as due to two concealed, but very powerful, opinions held by the royal house and the conservatives—the recognition that Christianity ultimately may cause democracy to supplant autocracy and substitute monogamy for the present system of concubinage, neither of which changes the present dynasty can look upon with complacency. It is interesting to note in interviews with Sada Yacco, the eminent Japanese actress now playing in Boston, how profound is her astonishment and how intense her delight at the lofty position of

woman in the domestic and public life of the United States. She does not hesitate to compare it favorably with her own and her sisters' status in Japan, nor does she conceal her purpose to labor for a better state of things when she returns home. It would be but a repetition of history to find that the secret of the governmental hostility to Christian education now in Japan is to be explained by the prejudices noted above. The New Testament is a hand-book of democracy and a brief for the emancipation of woman. Many a European dynasty has found that out; the sultan of Turkey knows it today as he contemplates Bulgaria and other former provinces of his empire, and if the mikado of Japan is awake to the fact it is not surprising.

NOTES

The revenue requisite to defray Japan's military expenditures is about covered by the receipts from *sake*, which have increased from three to fifty million *yen* during the last six years.

One steamer sailing from New York last week carried in its European mails money orders to the amount of \$2,500,000, the same being chiefly the Christmas presents of the servant and artisan classes in this country to their foreign relatives.

Prof. J. A. Hobson, author of excellent economic works and the admirable book, *John Ruskin, Social Reformer*, in writing to *The Speaker* from the Transvaal, where he is studying the causes of the war, asserts that Great Britain is waging the fight chiefly for Jewish capitalists and money lenders, who are the most typical and powerful aliens.

A rise in wages of ten per cent., conceded to the employes in the cotton, woolen and textile fabric mills of New England, is the wage-earner's convincing proof that New England has at last felt the flood of prosperity which earlier came to other sections of the country. Increased expense of living made the rise a matter of necessity if justice was to be done.

The recommendation of the President that Governor Leonard Wood of Santiago be made a major-general in the volunteer army is deemed to be a step toward fulfillment of the plan to have him succeed General Brooke as governor-general of the island of Cuba, administering its affairs under the scheme of partial home rule which the Administration is now devising and perfecting.

The Italian national finances are in a better state now than for many years. Mexico has so large a national surplus revenue that she is contemplating reducing export duties. Under President Diaz her development and prosperity have been unprecedented, and he is without doubt the largest figure that the Latin-American republics have ever produced and one of the greatest, if not the greatest, of contemporary statesmen.

The "best citizens" of Maysville, Ky., last week, without any attempt to conceal their identity, in open day took from a sheriff a Negro guilty of murder and worse, and burned him at the stake. Such punishment degrades those who inflict it as much as it tortures those who suffer it. It is anti-Christian, unscientific and without the slightest influence as a deterrent. The South has only to study the statistics of lynching to see how futile this policy has been.

The reverse suffered by the Liberals in the recent Manitoba elections is interpreted as having more than local significance, and as indicating a similar result when Sir Wilfrid Laurier, the Liberal premier, next appeals to the Canadian electors. We doubt this. While he and his associates may not have done all that they promised to do if intrusted with power, still their administration on the whole

has been admirable, and, if race and religious prejudices can be kept under control, it is doubtful whether the Conservatives can regain power.

In Brief

Good common sense is a better guide than logic.

Disobedience to God is never the right subject for a jest.

It is as great a thing to keep men from coming under the power of sin as to deliver them from it.

"We don't have any prayer meetings at our church," said a layman the other day. "We have talk meetings." Is that what is the matter with your prayer meeting?

Rev. John Watson (Ian Maclaren) is to be the next moderator of the General Assembly of the Presbyterian Church of England. He no longer is baited by the heresy hunters.

Rev. Dr. John Brown of Bedford, when he returned home to his people, gave his impressions of us, revised up-to-date, and judging by reports of his discourse he thinks we are improving on our inspiring past.

The appointment of Prof. L. O. Brastow to be college pastor at Yale does not mean that the system of rotation in preachers is to be changed. He will assist the visiting clergymen in the Sunday service and perform other pastoral duties.

We are interested in the case of the young St. Louisan who refuses to accept \$1,000,000 as an inheritance from relatives, because he has done nothing to earn it or deserve it. The same youth has left a mansion on Lindell Boulevard and gone to live in the slums of the city.

Rev. Lewis R. Grout, for fifteen years a missionary of the American Board in Natal, now resident near Brattleboro, Vt., has just read to some of his neighbors an elaborate paper on the Transvaal War in which he sides with the Boers. He denies that the Boers maintain a system of slavery, or that they intend to make it the corner stone of a republic should they defeat Great Britain.

Here is our most respectful courtesy to the venerable B. D. Silliman, long time a pillar in the Church of the Pilgrims, Brooklyn, who last week resumed legal practice in the city of New York at the age of ninety-five. A descendant of John Alden, a graduate of Yale in the class of 1824, he probably today is the most remarkable living illustration of the virility of the Pilgrim forefathers whose blood he shares.

The lives and deeds of the founders of the commonwealth of Massachusetts will always be the theme of study by men. At the last meeting of the New England Historic Genealogical Society, Thomas Weston, Esq., of Newton read an admirable paper on Governor Bradford, insisting that the service rendered by him had by no means been adequately recognized by past historians. Mr. Weston names Bradford rather than Brewster as the author of the civil compact.

A movement in the interests of ministers remote from large centers has been inaugurated by Dr. G. A. Jackson of the General Theological Library in Boston and endorsed by the Boston Ministers' Meeting through a resolution calling for legislation which will secure lower postal rates on library books sent out for home study. This opportunity would certainly prove of great benefit to persons who crave the intellectual stimulus and resources of the large centers of life.

Our Handbook for 1900, attractively garbed

in a bright red cover and fully equal, we believe, in the value of the contents to the twelve annual issues which have preceded it, is now ready for distribution. To any subscriber who will signify the desire we will gladly forward one copy without charge. The slight delay in its appearance is due to the failure of paper mills to deliver until this week paper contracted for months ago. We are now ready to fill promptly all orders.

Testimony produced in court in Boston last week showed that a state of virtual bondage exists among not a few of the less prominent women engaged in the theaters of England and the United States, the girls being taken when young, taught singing and dancing, and then sent hither and thither over the world at the beck and call of those who have trained them, the girls receiving only a fraction of their earnings, the remainder going to what the Italians would call the "padrone."

The most interesting question put at a large installing council in South Lawrence, Mass., last week was that of a layman, who asked the candidate what his idea of a Congregational church was, and what was the difference between it and an independent church. The questioner was soon satisfied that the pastor-elect believed in a Congregationalism that owes obligations to sister churches. Why isn't a question of this character quite as appropriate in connection with an ordaining and installing council as are queries relating to inspiration and eschatology?

Dean Stubbs of Ely preached the Thanksgiving sermon in the Second Presbyterian Church, Philadelphia. In acknowledging the letter inviting him to preach, the eminent Anglican clergyman said: "It is indeed a cheering thought to any one who tries to look 'deeper than his plate,' that our two great English-speaking peoples are realizing in the stress and difficulties of new opportunities and new national duties and responsibilities, not only how essentially one they are in blood and race, but also one in their imperial traditions and democratic aims (using both adjectives in their highest and best sense) for good government and civilization, for equal justice and true liberty."

The superintendent of the Methodist Episcopal missions in Porto Rico will come to his work with the experience of twenty-five years of work in Spanish-American countries. Spanish is as natural to him as English. The Methodists, with statesmanlike forethought, have summoned him from Buenos Ayres and put him at work in Porto Rico. Little did they dream years ago, when the Mexican and South American missions were founded, that in that work would be trained administrators, evangelists and teachers who one day would be set at work under the Stars and Stripes in the West Indies. The American Missionary Association is not less fortunate in having at the head of its work in Porto Rico a minister trained to preach in Spanish by several years' experience in a Mexican mission.

Rev. Dr. Alex Whyte of Edinburgh is always suggesting books that should be written, and in our opinion those very books could be written by no better living man than himself. He has recently said: "What a three years were those three years that Paul spent in Arabia! Never did any other lord receive his own again with such usury as when Paul went into Arabia with Moses and the prophets and the Psalms in his knapsack, and returned to Damascus with the Romans and the Ephesians and the Colossians in his mouth and in his heart. What an incomparable book waits to be written about those three immortal years when Paul comes back to earth again to write it! After those thirty unrecorded years at Nazareth there is not an-

other opportunity left for any sanctified pen like those three revelation years in Arabia."

The theological department of Boston University has not escaped the unrest which grows out of critical study of the Bible. Nine students last spring sent to the trustees of the university a written complaint against the teaching of Prof. H. G. Mitchell, professor of Old Testament exegesis, charging him with un-Methodistic teaching concerning the Old Testament and the person and work of Christ. The standing committee of the School of Theology examined the complaint and weighed all the evidence submitted, yet recommended Professor Mitchell for re-election and he was recently re-elected for five years by unanimous vote of the trustees. Nine students have withdrawn and will continue their studies at Drew University. The 169 who remain are said to be heartily loyal to Professor Mitchell, whose ability as a teacher and integrity as a Christian are not questioned by any.

It looks as if the problem of improved seminary instruction and standards may be solved by initiative from the seminaries themselves. A new system for giving pecuniary aid to students will be introduced at Andover, Jan. 1. The pastoral scholarships hitherto available only from the middle of the first to the middle of the second year will be offered to all classes. The men are to spend two days each week, from Saturday noon to Monday noon, with successful pastors who need assistance in parish work. Thus the students will receive practical instruction and can also give value received for financial aid. Those of the upper classes who are so inclined, and receive permission from the faculty, may spend this same time in extra study, and for work of sufficient excellence will receive the same compensation as for pastoral work. In this way each student who desires can earn \$200 a year. In addition, the present system of prizes essays will be continued in the various departments. The purpose is to discontinue, as soon as practicable, all scholarship aid given on any other basis than that of work done. Apparently this is the drift of sentiment in seminary circles generally.

Current Thought

DR. STORRS'S PASTORATE AND ITS MORAL

A reformer, a student of sociological and political movements, a master of books, a pioneer of the new era in which we live, this man has steadfastly kept his pulpit as a place in which to speak God's Word to needy souls. No political harangues, or partisan pleas, or divisive theories have been promulgated by him in that place. Whatever political or sociological message he has felt bound to declare has been spoken on the platform or in the editor's chair. To this great preacher, this saintly man, who belongs not to his own Congregationalist body alone, but to Christendom, we trust there will yet remain years of peace and comfort before he shall be summoned hence.—*Central Christian Advocate*.

PROHIBITION IN MAINE

The effort to maintain the fiction that prohibition now prohibits in Maine is false and debauches the consciences of the people. Third Party Prohibitionists should immediately recognize the facts and turn their guns, not upon their co-workers and allies, but earnestly assist in the heroic struggle which Mr. Berry is making to secure a better enforcement of the law. If this course is not pursued then this first and for many years successful effort to suppress the liquor traffic by legal and constitutional enactment will soon be wiped from the face of the earth.—*Zion's Herald*.

THE PURITAN VIRTUES AND FAILINGS

Hatred of arbitrary rule, belief in law, but law with liberty, a strain of Puritanism, a determination not to submit to the rule of any

corporation of priests—these are the qualities of the breed that bred Cromwell, and these are the qualities which lie at the root of that Anglo-Saxon power which has lately been so much criticised by our foreign friends. These qualities do not, indeed, make up the whole of life. They are not, perhaps, the most lovely qualities. Matthew Arnold said with much truth that there was more of Jesus Christ in the little finger of Saint Theresa than in the whole body of John Knox.—*London Chronicle*.

TONE UP THE WILL

The toning up of the will and the toning down of the desires are the two aspects of the renewed Christian character which the times call for. The tremendous increase in luxury on the part of the many who enjoy the benefits of the prosperous times affects the entire community and furnishes the chief characteristic of the spiritual falling away from which we need deliverance.—*Rev. H. A. Stimson, D. D., in The Independent*.

Cromwell in Bronze

The statue of Oliver Cromwell, a fine pen and ink drawing of which adorns our cover page, is the work of W. Hamo Thornycroft, R. A., whose statues of General Gordon in Trafalgar Square, London, and of John Bright at Rochdale are well-known to not a few Americans. It is of bronze, is ten feet in height and stands on a pedestal twelve feet high placed in a sunken garden adjoining Westminster Hall, where Cromwell sent Charles I. to be tried. The donor of the statue is now known to be Lord Rosebery, and he, the evening of the day the statue was unveiled and made the property of the nation, delivered in Queen's Hall, London, a eulogy of Cromwell, which all his foes as well as admirers concede marked the high-water mark of his power as an orator and appraiser of character.

The statue, with its grim severity, power, resolution, speaks for itself, and competent critics pronounce it not only the finest product of Mr. Thornycroft's art, but also the finest statue in the city of London.

Swinburne, when the House of Commons, Lord Rosebery being premier, voted to reject the statue offered (as has been subsequently shown by Lord Rosebery himself), sang:

What needs our Cromwell stone or bronze to say
His was the light that lit on England's way
The sundawn of her time-compelling power,
The noon-tide of her most imperial day?

There needs no witness graven on stone or steel
For one whose work bids fame bow down and kneel;
Our man of men, whose time-commanding name
Speaks England, and proclaims her common weal.

This is true, and yet, with the exception of the Irish and some of the ultra-Tories and Ritualists, there are few in Great Britain now who are sorry that this statue has been erected, and that, by the irony of fate, not under the sway of a Liberal premier, but of Lord Salisbury. Radicals may call him the "Puritan Napoleon," the Irish may gnash at his treatment of Ireland, but the latest critical judgment of English contemporary historians—men as unlike in religious belief as Frederick Harrison, John Morley and Samuel Rawson Gardiner—is that no other man in English history is to be compared with him unless it is Alfred the Great. "The more I learn of him the surer I am that he was among the greatest of the sons of men," said Thomas Carlyle once in conversation with Charles Elliot Norton, and such is the estimate of men far more judicial than the massive, angular Scot.

"Happy is the dynasty that can permit, without offense or without fear, the memory of a regicide to be honored in its capital," said Lord Rosebery last month, and in contemplation of that happiness the descendants of the Pilgrims and the Puritans in this country share.

From Day to Day

BY ALLEN CHESTERFIELD

We had a most interesting black man at the Twentieth Century Club the other day. He is a Booker Washington on a small scale, and not so very small either, for twice he has been elected to the Texas legislature, partly by white votes, too. The reason therefore he went on to tell us with delightful modesty and with that infusion of humor, conscious or unconscious, with which the African orator can hardly help spicing his speeches. About ten years ago he saw in the *Youth's Companion* a notice of village improvement societies in Massachusetts and Connecticut, and he reasoned that if New England, the home of culture, had a place for such organizations, how much more did his black brethren, living in one room cabins, need something to spur them on to social and moral betterment. So shrewdly and patiently he has led the movement for cleaner dwellings, for the diversifying of crops, for emancipation from the credit system, for procuring books and magazines and for the development of a thrifty, self-respecting, energetic spirit that has finally compelled the respect and admiration of the white people and lifted the black colony in that Texas town to a level where its homes and industries compare favorably with those of their Caucasian neighbors. What this one man, educated, by the way, in part at Atlanta, has done in one corner of the Southland is, I believe, being duplicated by similarly sensible and ambitious blacks touched with the modern spirit in scores of other places. The Southern problem does not seem to me so dark when I gaze upon these centers of light and hope.

Mr. Smith, for that was the unpoetic name of this Negro, who ought to be called Thomas Jefferson or Abraham Lincoln, convulsed us all by telling of his perplexity in respect to the choice of a name for the annual meeting of his improvement societies. He felt that such a gathering, patterned on the annual conference at Tuskegee, would be of great educative value, but if he labeled it a conference he knew it would arouse the suspicions of the Baptists among his followers, who would think it was an exclusively Methodist affair, whereas if he called it an association the Methodists would think that the Baptists would be in the ascendency. So he boldly cast to the winds all ecclesiastical terminology and announced that the blacks of the region would hold a CONVOCAION, and convocation it is unto this day.

The tendency of the Southern black man to despise the traffic in small commodities was graphically depicted by Mr. Smith. He said that his people would much prefer to take a big bale of cotton to market and receive thirty or forty dollars for it than to fuss with barnyard products. "They think that it doesn't become a great man to fool with such a small affair as an egg or a chicken or a pound of butter." But the discerning Mr. Smith saw that a source of considerable income was being neglected, so what did he do but organize the women of his village into a Barn-Yard Auxiliary, and now many dimes and dollars are being coined from attention to this branch of industry. It was amusing to hear Mr. Smith say that the reason he drafted the women for this work was that the men weren't sufficiently civilized to appreciate the day of small things.

That young Lochinvar of social reform, George D. Herron, no longer professor, but now the freest of free lances, and soon to go abroad, presumably for more ammunition for his crusade, has come out of the West again and was in Boston last week as the guest of the Single-tax League, which drafted him to champion its doctrines when it entertained handsomely a picked company from the Twentieth Century Club. The league, possibly, may not have made an immense immediate gain

from Dr. Herron's advocacy of their cause, for he did not exhibit that cock-sureness that I have observed in some of my single tax friends, who seem to think that their reform is the solitary thing that this poor old world needs. Dr. Herron evidently regards it as only one step towards the socialization of all utilities, which in time may bring about the free distribution of milk, bread and possibly tickets to dime museums. There is something rather taking about this man Herron personally. He has such a clean, prophetic, hopeful look. One can't deny that he knows a good deal and has thought deeply, if not too well. Every few sentences he says something that challenges and irritates you, and you keep wondering, if he wasn't a reformer and had to be just one of us everyday fellows, how he would apply his ideas—say to the pursuit of a profession, or the conduct of a grocery store, or the management of a barber shop, or even to the training of an irrepressible boy. I had something the same feeling toward him that I do toward some evangelists—no, not Mr. Moody. "How in time, good sir, do you manage to keep up so much continuous steam, and can you really make it connect with the day's drudgery?" Still, I will not say, as some do, that Dr. Herron is a mischief maker—I am rather glad that there are in the world such men as he and Sheldon and John Graham Brooks and Henry D. Lloyd. It will, at least, do us no harm to hear what they have to say.

But, as I was eating that excellent dinner at the Brunswick, I could not help thanking the present industrial system for a better meal than I usually get. For I took it that our genial hosts of the Single Tax League were not making enough out of their organization to permit the giving of these fine banquets every little while to the unconverted heathen, but must somehow fall back on resources gotten by the sweat of the brow, by competition and, possibly, even by the unearned increment. And as I looked at the company there gathered, representing to an unusual degree the philanthropic spirit of Boston, both professional and amateurish, I did not seek to discover any incongruity between dress suits and silks and sparkling diamonds on the one hand and the applause of ultra-socialistic statements on the other. For no man, be he orthodox or heretic, behaves as well as he knows how. But as I left the brilliant company and waited for my electric, I could not but be thankful that this old world had gotten on so far industrially that for five cents I could be conveyed in comfort to my modest dwelling in the suburbs. I am scant of wisdom touching the great social problem, and I fear I do not practice all the truth I know, but I am always open to invitations to eat a hotel dinner in behalf of down-trodden humanity.

In and Around New York

Encouraging Religious Interest

Probably not in years has religious interest in New York been so great as now. Many of the churches are well-filled, even at week-night services. One church leaflet contains the sentence, "Our Sunday school was never before so large." Another observes that "for the first time in years there are more persons offering to teach than we have need for." Still another says, "Our Sunday night congregations continue to grow." Last week there were held, in all boroughs of the city, week-night services in fully 150 different churches, and they all report good congregations. The season for church work in New York is short, hardly more than seven months each year, and such records for so early a date in the season afford much encouragement to those who look forward to January and February. Presbyterians have been holding special meetings five nights each week since early in November. As a result of them one church took in 106 new members, another eighty-three, another fifty-one, the total being 392. Rev. F. B. Richards, formerly assistant

at Broadway Tabernacle and now at the Fourteenth Street Church, received fourteen new members. His work down town is prospering, and a fine new organ was used for the first time last Sunday. Dr. Jefferson at the Tabernacle received twenty new members Sunday before last.

Success in a Down-town Field

The so-called "down-town" problem has been measurably solved by one church, at least, in this city. The Metropolitan Temple, a down-town Methodist church, has been working at it for seven years. Dr. S. P. Cadman deserves all the credit for the solution. The undertaking was entitled at the start the "Metropolitan forward movement," and three smaller churches, in addition to the temple, were taken in charge. A large force of efficient, paid clergy was secured. The buildings were made attractive and inviting. Music was provided and sermons of an expository character preached. During the past year there have been crowded houses, with 250 new members added and more than 600 conversions. Since the movement started 1,300 members have been received.

The Future of Pilgrim Church

Pilgrim Church held a meeting last week to consider Dr. Virgin's resignation. The room was crowded to such an extent that some of the speakers observed that if they could have such congregations all of the time there would be no difficulty. The feature of the meeting was the deep personal feeling shown for Dr. Virgin, no matter how much the speakers differed on other questions. Love for the man, for his work, for their work with him as leader—this was the sentiment which ran throughout the crowded meeting. The trustees recommended that the resignation be accepted, although their statement contained many expressions of regret that conditions seemed to compel them to such a step. The congregation thereupon accepted it. Debate upon the future showed diverse views, but a determination to keep together and act, somehow and somewhere, for the best. Two of the best speeches were made by women, one in favor of remaining, the other of going to the West Side. Finally a committee was named to take the whole situation into account and make a report at a future meeting.

Submerged Congregationalists

Another receptacle for Congregationalists who come to this city has been discovered. This is the Madison Avenue Reformed Church, of which Dr. Kittredge is pastor. He was and practically is a Congregationalist. Nearly one-half of his members were formerly Congregationalists. His congregation is one of the largest in the city and his work is considered to be most successful. The church has the reputation of keeping a person after he has once entered its doors.

Coming to the Ecumenical

Thus far sixty-one delegates have written that they intend to be present at the Ecumenical Missionary Conference in this city next spring. In the list are the names of Dr. Fairbairn, the Earl of Aberdeen, Dr. Gratian Guinness, Albert Spioer, the bishop of the Falkland Islands, Judge Barkley, late supreme judge of the Court of Punjab, and Bishop Ridley of British Columbia. These foreign missionary organizations have agreed to send delegates: Evangelical National Society of Norway, Swedish Missionary Society, Netherland Missionary Society, Netherland Lutheran Society, Dutch Student Volunteers, Berlin Missionary Society, Bavarian Home and Foreign Missionary Society, Rhenish Missionary Society, Danish Missionary Society, Central International Committee of the Y. M. C. A. from Geneva and the Leipzig Evangelical Lutheran Missions.

A Strong Brooklyn Church

At the annual meeting of the Central Church in Brooklyn, last week, Dr. Behrends presided. The present membership of the church was reported to be 1,514, of whom 504

are males and 1,110 females. The home Sunday school has an enrollment of 108 teachers and 731 scholars, with an average attendance of 670. Its gifts amounted to \$2,169. Bethesda Sunday school reported 82 officers and teachers and 1,120 scholars, with an average attendance of 936. The Chinese Sunday school has 21 officers and teachers and 150 scholars. The total enrollment of the schools is 208 officers and teachers and 1,991 scholars; total, 2,199, with an average attendance of 1,655 and contributions amounting to \$2,937. The church benevolences are unusually large this year. For foreign missions \$4,351 was contributed; for home missions \$8,238; for work among the blacks \$1,627. The total of all contributions was \$21,004. A pastor's assistant has been appointed already for a year. He is a graduate of Princeton Theological Seminary.

Dr. Storrs's Successor

The way in which Dr. Storrs's people set about securing a successor to their first and only pastor is in marked contrast to the method pursued by Dr. John Hall's congregation. Dr. Storrs leaves his work in splendid financial shape. Harmony and unanimity obtain in every step thus far taken, and the plan to obtain a new pastor ought to secure such leader. A committee of twenty has been named, ten from the church and ten from the society. These twenty persons are divided into smaller committees, with perfectly understood tasks assigned to each. Of course all will have the wise counsel of Dr. Storrs as pastor *emeritus*. Among the members of the committee are Messrs. S. B. Chittenden, George P. Stockwell, Charles A. Howe, J. Howard Prentice and Charles E. Perkins. Although there have been many changes in population of the Heights, families going to the suburbs and elsewhere, under Dr. Storrs these families have for the most part retained their Pilgrim connection and attendance. A test will come with a new pastor, but Dr. Storrs leaves conditions favorable for his successor. Who he will be is as yet discussed but little.

Dr. DeCosta's Change of Base

Rev. Dr. B. F. DeCosta, the Episcopal rector who recently had himself "un-priested" and has now entered the Roman Church, represents no party in the communion which he has quitted. For years he has been classed as erratic, and his church, a down-town West Side one, occupying a field not far from the old one of the Church of the Strangers, has gone down under him until his successor has had to begin almost at the bottom in the task of building it up again. He is well advanced in years, possessed of a competence, and will devote the remainder of his life to writing, presumably upon religious topics. He is not a product of the ritualistic movement, which has an American counterpart of the similar tendency in England, nor has he in the past been classed as a High Churchman. So his defection cannot be charged to those tendencies.

To Speed Forward Reforms

A large number of clergymen took part in the National Reform Convention held in Broadway Tabernacle last week. The first day's discussion was devoted to the divorce question. Bishop Doane of Albany presented the leading paper. He said that the total number of divorces in the United States in the twenty years from 1867 to 1886 was 328,716, and the worst of all the showings is that they increased each year steadily and regularly in the most alarming ratio, the divorces in the last year, 1886, being three times as many as there were in 1867. Divorces now amount to about 25,000 a year. A resolution was unanimously adopted condemning the Sunday paper and urgently requesting some action on the part of the Christian citizens of the country to protect the home by keeping out the Sunday paper. Parity and the liquor traffic were also considered. The attendance was small considering the importance of the convention.

CAMP.

The Origin of a Notable Hymn

"O God, Beneath Thy Guiding Hand"

By LEONARD WOOLSEY BACON

From his boyhood upward Leonard Bacon was distinguished by two traits that might have marked him in advance for the writer of a patriotic hymn—a fervid love for New England history and a native gift of poetic sentiment and expression. His childhood, even in its privations, was not unfavorable to the development of these qualities. Let me transcribe some lines from a few pages of autobiography written by him in his seminary days, in a scrappy little pocket note-book, in the midst of cash accounts, quotations, original verses and occasional memoranda.

From the earliest period within my memory I believe I was more inclined to habits of reflection than most children of my age. This, I doubt not, is to be ascribed partly to the influence of my parents and partly to my situation, where I had few opportunities of intercourse with my equals, almost my only companion till I was eight or nine years old being my sister, younger than myself, with whom I used to wander through the forest in whose bosom we lived, now feasting our eyes with what seemed to us wonderful or beautiful, and now imaging to each other such visions as our childish fancies could form or our childish language express. Not infrequently I used to ramble through the same scenes in solitude, and on such occasions the thoughts and descriptions which I had read in books would generally rise in my mind modified by such relative ideas as my powers of reflection at that early age were able to associate with them.

When, in his eleventh year, he came from the wilderness to spend four years of his boyhood at his "uncle doctor's" house in Hartford his horizon widened. From a school-mate he borrowed Dwight's *Conquest of Canaan* and read it eagerly; from the same boy he had the reading of *Paradise Lost*. "At that time," he says, "I knew the names of only a very few poets, such as Virgil, Homer, Horace, Milton, Dr. Watts, and I thought that Dwight and Barlow were among the greatest then on the stage; indeed, I hardly suspected that there were any others—unless I except myself, for even then I used to write what I thought poetry, and what I had sense enough, or folly enough, I hardly know which, to perceive was considered by my uncle and friends as rather extraordinary for a boy of my age."

Sixteen years later, in the preface to his *Thirteen Historical Discourses*, he wrote: "The perusal and reperusal of Winthrop's Journal, together with the study of Trumbull's *First Volume*, made me feel, when yet a boy, that the New England race is 'sprung of earth's best blood.'"

I have found some relics of the pieces of "what he thought poetry." The most ambitious of them is an unfinished epic on the Pequot Fight at Mystic. It is written on the remaining leaves of a school copy-book, marked with florid embellishments, "Leonard Bacon, Jr.'s, Property, Hartford, July 2, 1813. Above the poem is written, in a little maturer hand, "*Puerile opus et viz pueri dignum.*"

But the boy thought well enough of his effort to take no small pains with it, for having written it first in octosyllabics, with a "warriors' song" and a "chorus of women" in their proper places, he restrung his lyre and wrote it anew in Spenserian stanzas:

The fires blazed bright in Mystic, and the walls
Of the rude fortress echoed to the yell
Of Indian revelers, like the Bacchanals
On Thracian mountains, etc.

But the writer, like another young poet before him, "finding the subject to be above the years he had when he wrote it, and nothing satisfied with what was begun, left it unfinished."

When, at the age of twenty-three, he found himself pastor-elect of the New Haven church the historic feeling nur-

The Sabbath morn was bright and calm
Upon the hills, the woods, the sea,
When here the prayer and choral psalm,
First rose, our fathers' God, to thee.

Thou heard'st, well-pleased, the song, the pray'r;
Thy blessing came; and still its power
Goes onward, through all time to bear
The mem'ry of that holy hour.

What change! Through pathless woods, no more
The fierce and naked savage roams;
Sweet praise, along the cultur'd shore,
Breaks from a thousand happy homes.

Law, freedom, truth, and faith in God,
Came with those exiles o'er the waves;
And where their pilgrim feet have trod,
The God they trusted guards their graves.

Here peace, beneath thy wings, and truth
And law-gift freedom still shall dwell;
And rev'rend age to manly youth
His treasured stores of wisdom tell.

And here thy name, O God of love,
Successive thousands shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

tured upon Trumbull's history burst into a bright flame. From Andover he wrote to his old friend Twining at New Haven:

Last Sabbath evening, as I sat musing on New Haven matters and on the probability of my being settled there over the identical church which was founded by Davenport and his Puritans, the fit came on me, and I wrote what I here copy for you to criticize. . . . You see that if the piece were a little shorter and the poetry a little better and the hymn a little more devotional, it would be not altogether inappropriate to the settlement of a minister in the Center Church. I have copied it, however, not because I have any notion that it will ever be used on such an occasion, but because I did not very well know how else to fill up my sheet. . . .

The eight four-line stanzas received the benefit of Twining's wise and congenial criticism, and the hymn was used at the installation not only of the author, but, successively, of two of his associates. Abridged to four stanzas, it is included in the Connecticut Psalms and Hymns, "for an Ordination in an Ancient New England Church." It begins,

Here, Lord of life and light, to thee
Our pilgrim fathers bowed the knee.

Thirteen years after his installation came an occasion to which he had looked forward with eager interest—the 200th anniversary of the founding of the church and the colony, April 25, 1838. It was a delight to him to take active part in preparing for the great celebration in which the whole population united. Two of the services which he rendered were characteristic. A young poet who had been asked to write an ode to be sung to the tune America had missed the form of the stanza and sent in his six verses, each lacking one line. It was a very pretty feat of literary workmanship to add the seventh line in each stanza so neatly that no one could detect the seam.

His own hymn, in its original form, is printed herewith. It is full of the spirit of the occasion for which it was written. The first stanza has disappeared from the current versions of the hymn, and in its place this familiar verse has been substituted:

O God, beneath thy guiding hand,
Our exiled fathers crossed the sea,
And when they trod the wintry strand,
With prayer and psalm they worshipped thee.

The second stanza, "Thou heard'st, well pleased," is changed now only in a word or two from the original form. The hymn loses something when the third stanza is omitted.

But the conclusion of the hymn needs to be read in the light of that April day on New Haven Green among the graves of the fathers, with the State House and the college in the background, and the red cliffs of East and West Rock on the horizon.

It was when the Connecticut Hymn-book was preparing, in 1844, that the hymn was retouched by its author and adapted to general, instead of local and occasional, use. The opening stanza, with its reference to the first "Sabbath morn" at Quinipiac, gave place to "the wintry strand" of Plymouth; and the fifth stanza, with the scenery of New Haven Green and "College Yard," was omitted. In this form and under the title then given to it, "For the Twenty-second of December," it has well-nigh come to the position claimed for it by Dr. Bushnell of a national hymn for America. But to the few of us who recall, among their childhood's memories, the New Haven bi-centennial celebration of 1838, the verses in their original form will always have a peculiar dignity and beauty.

The Latest from Cape Nome, Alaska

Supt. L. L. Wirt's recent letters bring the distressing news that, in the attempt to land the materials for his prospective buildings, the barge sank, with nearly two-thirds of the lumber on board. Knowing that, after this loss, he could not keep his contracts with his helpers, Mr. Wirt offered to send them back by the next steamer, but not one of the devoted band

would listen to such a suggestion. Some of the lumber floated ashore and was secured, though at large expense. With the 35,000 feet saved or recovered out of 71,000 feet the main hospital building will be erected within thirty days, at an expense of \$5,000, and will accommodate sixty patients. Thirty-six are now cared for in the warehouse provided as a temporary shelter by the Alaska Exploration Company. The town is full of others, mostly typhoid cases, who are dying for want of proper nursing.

But the people rally to his support and \$1,000 per month is pledged for the hospital. A comfortable hall has been rented for \$10 a Sunday. This, with the two beautiful organs and a supply of song-books which were saved and the chairs which floated ashore, will afford a comfortable church home for the winter, which Mr. Wirt and his assistants will make attractive with warmth and welcome. The loan of a building for a library has been offered, a Literary and Educational Society has been organized, and the supply of books sent by Plymouth Church, Seattle, and others were to have been unpacked and in use by Thanksgiving Day. The \$3,000 already put in here by the C. H. M. S. and the C. S. S. and P. S. has been so invested and increased by local gifts that it now represents permanent property valued at seven times that amount. Yet even this is sadly inadequate to the needs of the rapidly increasing population.

Washington at the Winter's Opening

BY LILLIAN CAMP WHITTLESEY

Dramatic Scenes

The first Monday in December was clear and crisp, and the walks and car lines focusing at the Capitol were thronged with people eager to view the opening of the Fifty-sixth Congress. All the gallery space was reserved, and those who had no tickets found the guards stationed at the foot of the marble staircases polite, but firm in carrying out their instructions. Strangers could go upon the floor during the morning hours, and by eleven o'clock the mass of humanity packed in the galleries looked down upon a crowd so tightly wedged upon the floor that it seemed impossible to clear it. After two requests, shouted by a clerk with a voice of great carrying power, the people struggled out of the doorways and the members came in from the corridors and committee-rooms. Those in the galleries facing the vacant chair of the Speaker saw the backs of 330 heads, the majority of them bald or gray. A word from the clerk proclaimed that the House had now assembled, and with the uplifting hand of the chaplain the body rose. They ranged in long semicircular lines across the chamber, almost shoulder to shoulder, and the voice that broke the stillness prayed for heavenly wisdom and guidance and for the descent of the Holy Spirit in great power upon this Congress. With the Amen began such a babel of voices below and chatter above that it seemed as though heaven's first law could never be enforced.

The roll-call, nominations and vote for speaker and the formality of appointing the three defeated candidates to escort

the successful one to the speaker's chair were accompanied by the roar and ripple of an undercurrent and overcurrent of greeting, congratulation, comment, surmise and gossip. Then came another hush as the new Speaker, leaning heavily on the arm of Mr. Richardson, and with the support of his cane, came slowly up the aisle. Mounting the steps he carefully placed his stick in a corner and faced the House. General Henderson is a large, full-chested man, with regular features, ruddy complexion and frosted hair and mustache. The words, "hearty," "direct," "fearless," "whole-souled," indicate the impression he makes, which is increased by the rich tones of his voice as he speaks, for he is an orator. His brief inaugural speech was right to the point. Profoundly aware of his great responsibility, he relied upon the support and co-operation of the entire body, every man was there to do his duty. There was no reference to any superior wisdom. At the conclusion of the few short sentences of terse words, the oath was administered by Representative Harmer of Pennsylvania, the member whose continuous length of service has been the longest in the House. As this is a new House, the members were all sworn in, being called in groups by States; forty or more took the oath at once.

The Roberts Case

As the clerk ran down the alphabet the interest grew, and when he said "Utah" the chamber was quiet with suspense. Mr. Roberts, who had taken a conspicuous seat in front of Mr. Bailey of Texas, strode down the aisle, a tall, arrogant figure, with thick sandy hair and heavy mustaches. Mr. Taylor of Ohio made objection to his taking the oath and preferred charges in a clear, incisive voice that was heard in every part of the room. The stillness was like the hush in a vast forest just before a terrible tempest sweeps over it, and the crying of a child in a distant corridor was as distinct as the call of a frightened bird. The whole wretched Mormon system was defying the United States Government in the person of that haughty lawbreaker who was now essaying to be a lawmaker. He attempted to speak, and twice the Speaker bade him step aside. Then he marched back, with head stiff erect but with his face fairly white with anger. There was no applause; not a member spoke to him or turned to look at him. He was for the time wholly ignored, but he had the effrontery to face the galleries, turning clear around to do so, and later on to stand when a vote was taken as though he were a member. The entire episode was conducted with great dignity and solemnity. Mormonism, as represented by Mr. Roberts, is about as dangerous and insolent as it can be. When asked why the House is devoting so much time this week to the consideration of the Roberts case, the reply was that it was upon the same principle upon which Judge Cox gave to Guiteau every chance for defense.

This scene was the strategic event of the beginning of the new Congress. The masses of flowers, the refurbished rooms, the new faces bending over the desks, the memory of those that have gone forever were lost sight of in the absorbing crisis that has been the subject all over

the country of so many petitions to men and so many prayers to God.

Our Denominational Progress

The work of our denomination continues with no changes as to leadership. The present secretary of the Board of Indian Commissioners, Merrill E. Gates, LL.D., ex-president of Amherst, is an acquisition to the First Church, and leads a Bible class in the Sunday school that will soon be a worthy counterpart of Justice Brewer's long established class. The greatest promise lies with the Mount Pleasant Church. Rev. M. Ross Fishburn has just begun his sixth year as its pastor. During the five years gratifying gains have been made in all departments of work. No communion has passed without additions to the membership. The first Sunday of this month twenty-three were added, several of them coming from Presbyterian churches. In all 245 persons have been received, and the present membership is now nearing 350. A new edifice, which exceeds the former building fourfold in cost and size, has been erected, but this is proving too small for the increasing size of the congregations. Over \$25,000 have been raised for all purposes, a goodly proportion of which has been devoted to benevolences. The pastor has recently presented a plan for the organization of a branch church in one of the suburbs, the pulpit of which is to be supplied by the half-dozen clergymen who are members or attendants of this church. This latest move will make the First Church a grandparent, for she has always considered the Mount Pleasant as a daughter and rejoices in her prosperity and in the successes of Mr. Fishburn, who was formerly associated with Dr. Newman as the assistant pastor.

Blacks and Whites in Happy Fellowship

The Washington Conference held its semiannual meeting a short time ago with Plymouth Church. It numbers fifteen churches, and there is no color line. Pastors, delegates and congregation were about equally divided between the two races. The ladies had arranged a lunch in a hall several blocks distant, and as the delegation, headed by their smiling hostesses, filed along the sidewalk of one of the principal streets there were some wondering onlookers. At the communion service, instead of a muffled organ note, some one started a sweet, plaintive melody. The rhythmic, swaying music was taken up and softly sung during the passing of the elements. It was wonderfully simple and beautiful. The old-time darkey religion, with its shoutings, contortions and getting of the power, is happily being supplanted by refined forms of worship, but the touch of fervor lingers in the ease with which dusky lips break forth into song. What a glorious gift from God are the rich, sweet voices, for has he not as often commanded praise as prayer?

Until very recently the world had two dark closets of corpses. They were China and Japan. Now, curious commerce, like Blue Beard's last wife, has thrust her sweet face in at their door, though forbidden to do so upon peril of her life.—*Sidney Lanier.*

From the Interior

The Seminary and Professor Gilbert

A special meeting of the board of directors of Chicago Theological Seminary was held Dec. 7 to consider what action should be taken with reference to the opinions relating to the existence of Christ prior to the incarnation and his sacrificial work as expressed by Professor Gilbert in his recent volume on *The Revelation of Jesus*. The directors were in session, with brief intervals for dinner and supper, from 9 A. M. until 11 P. M. Professor Gilbert was granted every opportunity to explain his views, which he claims are in harmony with the doctrines held by the churches. Unwilling to take any action which might be deemed hasty or in any way to treat the professor unfairly, the board put on record the following minute:

As a board we reaffirm, on behalf of the seminary, its declaration of faith, and especially its statements upon the deity of Christ and a sacrificial atonement. Further, it is, in our judgment, on the whole wise and for the interests of the seminary and due to Professor Gilbert that he be given reasonable time to further develop his teachings, in the hope that these may be brought into fuller and substantial accord with the faith of the seminary.

The minute was adopted in the presence of a majority of the professors, no one of whom adopts Professor Gilbert's views.

More Generous Gifts

Mrs. Caroline E. Haskell, formerly of Chicago, now of Michigan City, Ind., has transferred to the Chicago Title and Trust Company real estate worth at least \$100,000, the income of which she retains for her own use during her life, designed for these following objects: the University of Chicago, \$10,000; Oberlin College, \$20,000; Congregational Church Building Society of Chicago, \$10,000; Pres. J. H. Barrows and wife, \$10,000; Mrs. Caroline Reed of Chicago, \$10,000; the Seventh Day Adventists' Medical Missionary and Benevolent Association, Battle Creek, Mich., \$10,000; the Haskell Orphans' Home, Battle Creek, \$10,000.

Mrs. Haskell founded the India lectureship, which has been filled by Dr. Barrows and Principal Fairbairn, and the lectureship in the University of Chicago on comparative religions, which President Barrows holds. She has also erected on the university campus a museum for Oriental antiquities and other uses at a cost of \$100,000. Her present gifts to the university and to Oberlin are for the promotion of such instruction in Oriental literature as will contribute to a better understanding of the Bible and the teachings of Christ. Mrs. Haskell makes these gifts during her own life in order that they may go to the objects which she approves.

The Church at Terre Haute

This church has had an honorable history. Such men as Beecher, Abbott and Howe have occupied its pulpit. Lately it has been less prosperous than its friends could wish. Congregations had become small. In the Sunday school there was little interest. It secured Dr. W. A. Waterman of Chicago as its acting pastor. The attendance at once improved. The Sunday school showed new life. Dr. Waterman has declined the permanent pastorate, at least for the present, but will remain till the church is on its feet. Two of his recent sermons, one on the Mormon Menace, preached in answer to the challenge of two Mormon elders in the city who are seeking to make Mormon converts, and another on the Truth that Makes Us Free, preached on Thanksgiving Day, are printed in full in the city journals and with favorable comments.

The South Church, Chicago

The attendance has so increased that pew-holders are notified that they must be in their seats at a certain time or give them up

to strangers. The mission school, Halsted and Fiftieth Street, is doing an exceedingly important work. The parish has been divided into thirty-five districts and each district put into the hands of a responsible committee, whose chairman will see that all the families within its limits are regularly visited. Its subscription to the City Missionary Society is \$777 in place of \$1,100 last year. But as \$600 of this sum came from a single individual, now deceased, it is apparent that the amount contributed by the rank and file of the church has increased. Mr. Thorp avoids sensational topics and confines himself to a presentation of simple New Testament truths. In this kind of preaching his hearers take great delight.

Ministers' Meeting

Mr. J. L. Dixon, vice-president of the Springfield (Mass.) Bible Normal College, spoke briefly of its work. Those who heard him were especially interested in what is attempted for children and in the efforts the college is making to study their nature and discover, if possible, how best to teach them the Bible.

How to Deal With Poverty

At the Ministers' Meeting, Monday, this topic was discussed by Miss Mary A. McDowell, a professor in the University of Chicago and in charge of its social settlement in the stock-yard region. She said that the problem of poverty has become for her more difficult than ever. Five years' residence among the poor has not rendered its solution so easy as it was when she first went into the settlement. She has tried in vain to classify the poor and to assign the poverty of each class to a definite or single cause. This she has found impossible. Undoubtedly the drink habit is the most prominent cause of want. But the lack of work is another almost as prominent. There are causes which may be described as hereditary and other causes whose nature is complicated and which defy analysis, but which invariably are followed by poverty and discouragement. It is difficult, therefore, to gather all the data required for the solution of the problem of poverty. This much is clear. Efforts to remove it or to alleviate it must be personal and should be Christian. Nothing permanent can be accomplished unless there be real sympathy between the giver and the receiver. Often advice and encouragement are all that are needed. But these must come from those who understand the poor and are in hearty sympathy with them. As the result of five years' work, Miss McDowell thinks the community has come to self-consciousness and that its members are more anxious than formerly to help themselves and thus preserve their independence. For the residents in the settlement the results have been of incalculable value.

The Dispensation of Charity

On this topic the address of Mr. Ernest Bicknell, secretary of the Bureau of Charities, at the same meeting was strikingly appropriate. It was encouraging in its ability to report that 418 societies, schools, churches and other organizations in the city are now working through the bureau and are using the information the bureau is able to supply in the distribution of their benevolence. Its aim is to ascertain needs rather than meet them, although pressing cases are relieved at once. It believes in the contact of the giver and the receiver, and hence seeks as far as possible to interest individuals in certain families or in certain districts of the city. Mr. Bicknell thinks that the amount of poverty in Chicago is decreasing, while the amount of benevolence is increasing. There is no lack of gifts on the part of the well-to-do when cases of suffering are brought to their notice.

The Utah Gospel Mission

This mission, organized by Rev. J. D. Nutting, with headquarters in Cleveland, O., seeks to reach the Mormon masses with a literature which may open their minds to the errors of the doctrines they have been taught. Mr. Nutting was a pastor in Salt Lake City several years and is well acquainted with the various phases of the Mormon problem. He believes in schools and churches, but is confident that something supplemental is demanded. He proposes to send gospel wagons, well furnished with suitable literature, through the country, to be followed by evangelists who shall gather the harvests which have ripened from the seed sown by those who have had the gospel wagons in charge. The expense of the entire movement is slight, and it is hoped and believed that churches and individuals will respond to the appeals of Mr. Nutting when the character of his work is fully understood.

The Illinois State Reformatory

This institution, at Pontiac, is doing a work for boys whose value is not likely to be overestimated. It now has 1348 inmates. Rev. B. F. Boller, for several years pastor of the Tabernacle Church, Chicago, is chaplain and superintendent of schools. The aim is to make good citizens out of those who have yielded to the temptations of bad society. Instead of sentencing them to prison, they are sent to Pontiac and surrounded with the best possible influences. Mr. Boller is happy and successful in his work. He regards it as more useful than a parish, and is encouraged by the religious interest which the boys manifest. More than a year ago he organized a Y. M. C. A. in the institution which now has a membership of above 600. He has also an anti-cigarrette and tobacco league of 991 members. There have been many conversions. The testimonies given are manly and cheering. Those who go out from these associations to take up their duties in the world from which they have been temporarily banished do so with firm principles and with habits which enable them to resist temptation and live after the standards of the gospel. Several of the converts are proposing to study for the ministry. Others enter some phase of Christian work in connection with the Y. M. C. A.

The Drainage Canal

At an expense of more than \$32,000,000 Chicago has nearly completed the canal through which her sewage is to be carried into the Mississippi River. It was hoped that the water might be turned in Dec. 1, but the demands of the canal commissioners who are considering the rights of the Illinois and Michigan canal are so great as seriously to perplex the drainage trustees and to delay indefinitely the use of the drainage canal. The disagreements will probably be carried into the courts. In addition there are reports that Congress will be asked to forbid the opening of the canal lest it pollute the water supply of St. Louis and lower the level of the lake. It looks as if it would be a long time before Chicago will be able to secure an abundant supply of pure water. Yet she has no wish to secure this at the expense of her neighbors.

Chicago, Dec. 10.

FRANKLIN.

When is a collection to be taken? There is only one time in the Bible. You have made divers little clocks and you carry about with you little watches and you have split God's eternity into morning and evening, and day and night, and five o'clock and twelve o'clock, but when the Lord wants to offer a great offering to the race he always has one time. He abolishes all the clocks and says, "Now is the accepted time, now is the day of salvation." And now is the watchword of all true Christian service.—Rev. Dr. Joseph Parker.

Symbolism in the Modern Puritan Meeting House

By Rev. William Elliot Griffis, D. D.

Puritanism is not Vandalism. There is no divorce between Calvinism and art. The Puritan is not a hater, but a lover, of beauty. He does but subordinate minor graces to the supreme truth. He cares more for reality than for the symbol. In him the æsthetic sense must remain quiescent while waiting on Jehovah. Believing that God is spirit, he must first worship him in spirit and in truth. Hence, in church architecture his idea is not either wholly to gratify taste or positively to offend it.

The wise builders of Congregational churches today will not let their architects mislead them into extravagance—either pecuniary or decorative. The æsthetic may be made an end in itself, but it ought to be only a means. Indeed, it is quite possible to mistake the elevation of the emotions excited by stained glass, carving and painting for that glorious uplift of the soul which is produced only by the apprehension of spiritual realities. Such error we must ever seek to avoid.

It is sadly easy to go in the other direction and build meeting houses that look, with unnecessary ostentation, like public halls or fashionable saloons. Some building committees seem to subordinate everything to acoustics or kitchen requirements. Yet, apart from the question of worship, the beautiful has educative value. There is a strongly growing protest against the idea of a church edifice as consisting "mainly of huge auditorium, with a platform and a more or less dramatic performer and a congregational parlor and a parish kitchen." The feeling grows that neither the Roman Catholics, who overload worship with material symbolism, nor the Episcopal Christians, with their conservative reverence, ought to monopolize all the beauty in church architecture.

Further to illustrate briefly and practically our plea that beauty and the symbol may help and not hinder communion with God, let us in imagination construct a church edifice. With much money in hand I should make a house of worship which, without ostentation of color or lavishness in ornament, would reward the patient study of years, beside constantly feeding the sensibilities unto devotion. With but a little money to spare, I should concentrate effectively such symbolism as should invite, encourage and strengthen faith. I should avoid the aureole, the nimbus, wings unnaturally attached to the human form and all such unscriptural things of pagan origin, but should carve on the doorposts sweet Scripture passages expressive of invitation, gratitude and consecration.

Besides plenty of windows for light and ventilation, I should have several doors. The main one, named for the congregation, should have carved over one or more arches or on the capitals of the columns the local fruits, grains or other products of the earth, or the symbolism of the four seasons, with which it would be easy to associate appropriate words from Holy Writ. For a smaller entrance I should have a Bride's Door, into which the maiden on her way to the marriage cov-

enant, or children at anniversary gatherings and all other processions or special groups of joyous worshippers should enter. Above this door should be carved orange blossoms or Scriptural flowers rich in holy association, or the happy emblems so numerous in the Song of Songs, with the text, "His banner over me was love." Another should be the Forefathers' Door, over the top of which should be inscribed, "We are pilgrims and strangers, as all our fathers were," or "The Lord our God be with us, as he was with our fathers."

As it is "the glory of God to conceal a thing" (even as the Master also taught in parables, so that those who would see might see more, and those who would not, need not) so there should be what would educate rather than impress all at once or glare by intrusion. In nooks and corners, on capitals and corbels, on the imposts of the arch or on voussours I should—honoring the workman and his craft, the earth and its fruitage, the providence of God and his good gifts in man and in nature—make remembrance as offerings of permanent praise to God. At points more or less hidden I should carve the name or at least the monogram of the master mason, carpenter, decorator, with exact or conventional representations in groupings of the actual tools used in the construction of the edifice. In the more lighted or public portions I should—remembering how Jesus made the Palestine lily a symbol of God's glory and handiwork—have represented the local wild flowers, garden blooms or fruits of the tree or even the birds of the air. How appropriate would the trailing arbutus or mayflower be in all Congregational meeting houses!

I should have no shams, no painted curtains on walls, as little stucco, "staff," paint and varnish as possible, and little or nothing tacked or nailed on. I should prefer everything honest, open and genuine, with no imitations, and the stone, wood, iron and plaster showing just what they are. Instead of concealing features of necessity, I should have them confessed and decorated. For example, instead of hiding, I should carry up the gas pipes openly, on the outside of the wall, securing them by ornamental clasps. If large nails, boltheads, washers and other iron work were used, I should have them treated ornamentally. As "in secret" the Master "taught nothing," so, whatever structurally belongs to the house of worship may be left open to view. In all this I am remembering the modest purse, as well as propriety, morals and the glory of God.

Every old Christian society, whether in an edifice that is modern or ancient, ought to carry out the spirit so often inculcated in the books of Moses, Joshua and David. The graven stone, or, better, the bronze tablet ought to be in the niche, or on the wall, in honor of the fathers, educating the children to appreciate their ancestors and divine Providence in manifested history. The deceased ministers ought not to have all the monumental lore to themselves. Many congregations err in covering the walls of the meeting house with funeral

tablets and graveyard emblems, which are too often fulsomely flattering to the departed.

If we study carefully the iconoclastic movements in Protestant Europe we shall see that the image-breakers' protest was not only against idols but against making the house of God a sort of pagan Walhalla of dignitaries, of church and state, who in real life were too often wicked and oppressive. When church walls within become depositories of obituary notices and without the advertising spaces for undertaker's signs, we read therein rather the stupidity of human nature than any consuming love of beauty, whether sensuous or spiritual. Let our walls be made salvation and our gates praise; but, instead of honoring only the clerical leader, let the memorial, chaste and guarded both in symbol and language, first glorify "the Lord of Hosts, from whom all glories are," and then recall the fathers and mothers, and not the leaders only, eminent though they be. With such tablets or inscriptions a right use of national, State or city emblems, such as flags, arms, seals and other epitomes of history and aspiration, are surely appropriate. Puritans have ever been strenuous for civic righteousness.

To make expression in symbol of the great fundamental affections, filial or parental, of friendship, of patriotism, of Christian sympathy and love, one need not go outside of that great realm suggested, not only by prophet and poet of the Old Testament, but even by Christ himself. The eagle hovering over her young, the hen gathering her chickens under her wing, the migrating bird piloted by the Almighty, the superb animal symbolism of Proverbs and Job furnish ready material, plastic to the touch of the wise artist and suggestive to the imagination of the Christian.

It is a pleasure to see how some of our churches have shown their love of beauty without departing too widely from the principles of the fathers, dealing intelligently with the difficult subject of the beautiful in worship and not confounding æsthetic enjoyment with religious affection. Among the first of the Congregational churches in Boston to do this was Shawmut in 1863. The grandly treated roof; the beautiful windows, copied, in their variegated upper portions, from a military monastery in northern France; the great south wheel window, holding in its center the striking mediæval trigram of the Trinity; the north rose window, representing the passion of Christ and the emblems of the crucifixion, above which, painted on the wall, is the sign and motto in the vision of Constantine—all are worthy of study. When one thinks of its magnificent auditorium, unexcelled in Boston, of the bright and cheerful Sunday school and reception hall on ground level, with four commodious Bible class and committee rooms, we have demonstration that love of beauty means no necessary loss in the sphere of worship or social activities.

Two other edifices in the old capital of Congregationalism in the United States

—the Harvard Church at Brookline and the New Old South in Boston—followed and surpassed Shawmut. These are expressions of the fresher spirit in the modern life of those who love and hold to Puritan principles. I confess to week-day hours of delight while studying, and to many sweet moments of Sabbath joy while preaching in the pulpits of these church edifices, not only in the "storied windows richly dight," but in the carven stones. These together, color and chisel work, representing Scripture passage, parable, incident and emblem, gratefully record the goodness of God.

Time and space would fail to tell of the splendors of the First Church of Detroit, where Italian and Byzantine ideas have helped to make a glorious temple, where preaching is none the less effective and worship is none the less sincere because ore and rock, the wood of the forest and the hues of gems and the sea and sky have been made tributary and, we may add, subordinate to the worship of one God in Christ Jesus. Further, who that has seen will forget the three historic precious stones, from Scrooby, Delfshaven and Plymouth, fitly set in the façade of the New England Church in Chicago? Who does not delight in the fair colors, the sheathed light, the glorious ministry of teaching in the stained glass windows of the Bethels at Worcester, Springfield and Ithaca, as well as in Mount Vernon or in the Walnut Avenue or Central Church edifices in Boston?

Whether the glory of the Redeemer, the history of the resurrection, the sacred and tender symbolism of the Twenty-third Psalm, the cartoons of Revelation, the sacred mystery of the eucharist or the homely and heavenly teachings of the parables, we rejoice in them all, seeing little ground for believing that John Robinson or any of the other grand Pilgrim and Puritan Johns would rebuke us. We doubt not that were they living on earth today, in our time of plenty and comfort, when, unlike the first beginners at Plymouth, we "eat bread without scarceness," nor "lack any good thing" from "the overflowing fountain of all good," they would rejoice with us.

The First Minister of New England

FRANCIS HIGGINSON OF SALEM

BY REV. JOHN W. BUCKHAM

What golden gaine made Higginson remove
From fertile soyle to wilderness of rocks?
'Twas Christ's rich pearle stir'd up the toll to love,
For him to feede in wilderness his flocks.
First Teacher he here, Sheepe and Lambs together;
First crown'd shall he be, in the Heavens, of all
Christ's Pastors here, but yet Christ's folk had
rather
Him here retain; blest he whom Christ hath
call'd.

—Johnson, *Wonder-Working Providence* (1654).

As the Plymouth church was served by its ruling elder, William Brewster, for the first eight years of its history, the title first minister of New England clearly belongs to Francis Higginson, ordained at Salem, July 20, 1629.

It is true that Samuel Skelton was ordained as pastor of this church at the same time that Higginson was ordained its teacher, but it is evident that the leading place and influence belonged to Higginson. Not only is his a priority of

time in the ministry of New England, but this frail, short-lived pioneer gave character and shape to the whole subsequent ecclesiastical life of New England and the nation.

This appears principally in the attitude which he, together with Skelton, took toward the Church of England, the validity of holy orders and the prerogatives of the individual church in connection with the formation of the Salem church. More than upon any other one man it devolved upon Higginson to determine what should be the nature and extent of the separation of the New England churches from the mother church. Wisely, boldly, far-sightedly, without losing his love and respect for the mother church, yet with a deep insight into the true principles of church government and the meaning of this new movement in church life, he threw the preponderating weight of his advice and influence in favor of an independent church and an independent ministry. Without denying the validity of his ordination by the Church of England, he, together with Skelton, advised and submitted to re-ordination over the newly formed Salem church. The effect of this step not only upon the religious but upon the political life of America was deep and lasting. Well may we honor the courage and sagacity of that little Salem company of believers, and especially of their leaders, John Endicott and Francis Higginson.

Equally sagacious and significant was the next step of the Salem church in inviting the fellowship of the sister church of Plymouth, upon the occasion of the completion of its organization, Aug. 6. In this establishment of the principle of church fellowship Higginson must also have had a leading part.

But greater still is the honor which belongs to Francis Higginson as the author of the first covenant of the church of Salem, a document whose breadth and charity of spirit prove him to have been the first apostle of a free and vital Christianity on these shores. Would that this spirit might have been more dominant throughout the history of the churches of Massachusetts! That covenant, beginning, "We covenant with our Lord and one with another, and we do bind ourselves in the presence of God to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth," is, as Upham has well said, "written in a style of touching simplicity which has seldom been equaled, and contains sentiments which are felt to be eloquent by every amiable and pious heart, and should form the bond to unite the whole church on earth, as they will unite the church of the redeemed in heaven."

The life of Francis Higginson by his distinguished descendant, Thomas Wentworth Higginson,* is full of interest, one may almost say of fascination. In it may be traced the motives which led this graduate of Cambridge University, this beloved and successful minister of Leicester, "dissatisfied with the ceremonies which had crept into the worship of the Lord Jesus Christ," to leave his pleasant home and throw in his fortunes with those who were going "to practice the

positive part of church reformation, and propagate the gospel in America."

It is affecting to read his parting words to his friends, full of courage and affection, "concluding with an affectionate prayer for the king, the church, the state, and peculiarly for Leicester," and his farewell from shipboard; "Farewel dear England! farewel the church of God in England and all the Christian friends there!" It is interesting to read his own journal of the long, but, according to his statement, "pleasurable and profitable voyage." "For we received," he says, "instruction and delight in beholding the wonders of the Lord in the deepe waters, and sometimes seeing the sea round us appearing with a terrible countenance, and as it were full of high hills and deepe valleys; and sometimes it appeared as a most plain and even meadow. And ever and anon we saw diverse kynds of fishes sporting in the great waters, great grampuses and huge whales going by companies and puffing up water streames."

His heart having been already given to New England before ever setting eyes upon this fair but rugged land, Higginson found in it all that could be desired. He wrote a most hopeful and inviting account of the country called *New England's Plantation*, which was published in England, in which he described in turn its earth, waters and air in such picturesque and glowing language as to make it seem a very paradise. "A sup of New England's aire," he declared, "is better than a whole draught of Old England's ale." He admits, however, that in summer "we are troubled much with little flies called musketoes" and that in winter there are "sharp biting frosts, something more sharp than in Old England."

This attractive and enthusiastic picture of New England is characteristic of Francis Higginson. He was an optimist; not a blind optimist, for he foresaw and predicted the evils which were to come upon Old England, but an optimist concerning the new world, full of courage and hope for the future. Even though he soon after succumbed to the rigors of that climate which he had so extolled he died with these hopeful words upon his lips, "that though the Lord called him away, he was perswaded God would raise up others, to carry on the work that was begun, and that there would yet be many churches of the Lord Jesus Christ in this wilderness." His work was brief, but he stamped himself indelibly upon New England, and his brave and gentle spirit has perpetuated its influence here for all time.

This was no cold-blooded, joyless, loveless, stern, prosaic Puritan. Far from it. Here was a man, of "a charming voice," "cultivated," "courteous and obliging in manners," interested in the beautiful and the useful, a lover of nature, a man of mental breadth and sympathy, humble, hopeful, full of faith. Those who would represent the Puritan minister as bigoted, narrow and unlovable must turn elsewhere than to the father of the ministry of New England. For he presents an example of quite another sort. And the many churches of the Lord Jesus Christ, which, as he predicted, have sprung up in the wilderness, owe respect and honor to Francis Higginson.

*Makers of America Series. Dodd, Mead & Co., New York.

A Year of Anti-Reform in China

By Rev. Arthur H. Smith

The anniversary of the fatal autumnal solstice when the Chinese emperor was suddenly cut short in his promising career of reform and reduced to a condition of practical nullity leads one to note several significant processes which have been going forward during the whole of this time, and which, taken together, have an important bearing upon the future history of China, not to say of Europe. Of these events the principal one is the steady "glacial" advance of the Russian empire. Seated with "her back to the Arctic circle and her face toward the sun and the sea," this Power has made tremendous strides since the close of the Japanese-Chinese war, but little more than four years ago. Whatever may be true of the statesmen of other nations, those of Russia know exactly what they want, and, what is quite as remarkable, "they say this shall be and it is, for ere they act they think."

If there is any other Power of which this is true in its Oriental relations, that Power is most certainly *not* Great Britain. For the second circumstance which arrests our attention and excites to the utmost our surprised curiosity is the apparent indifference of the British Foreign Office to what has taken place in China and to what is certain to take place in the immediate future unless some far more effectual buffer is interposed than has yet been proposed, not to say adopted. It is generally rare to find British subjects abroad united in recommending a foreign policy to the home government.

But during the past few years the British press in China, the Chambers of Commerce, the China Association and the leading and best-informed journals of England—especially those of London—have agreed in condemning the weakness of Lord Salisbury's policy, if he has any policy, and the absolute necessity for an immediate change. These utterances of the merchants and the journalists have been powerfully re-enforced by those of able and absolutely disinterested men like Mr. Colquhoun and Sir Charles Beresford, each of whom has recently published an elaborate and unanswerable work upon China, one of them entitling his volume *China in Transformation* and the other *The Break Up of China*.

Yet, so far as one is enabled to see, all these facts combined have not varied British policy by a hair's breadth. With Manchuria absolutely and hopelessly gone, with Peking seriously threatened by a large Russian army at easy striking distance (unbalanced by a force of any other European Power), with the British "sphere of influence" entirely undefined and threatened by Russia on the north and northwest and by the French in Szechuan, with British railway and enormous mining interests imperiled at numerous points and no guarantees anywhere in sight, the most unprejudiced and impartial observer is unable to forget the caustic phrase of Bismarck's about a piece of lath "painted to look like iron." We should be only too happy to be wholly disappointed in our anticipations, but, like Thackeray, we "have no brains above our eyes."

Turning from the foreign aspects of the Chinese to those relating to China itself, the most striking phenomenon has been the unexampled displacement of Chinese officials by Manchus. To recapitulate the list of such substitutions would serve no good purpose for American readers. Suffice it to say that the Foreign Office is nearly all Manchu in its working force (if it can be said to do any work or to have any force, being now simply "a machine for registering the amount of pressure brought to bear upon it.") The governor-general of Chihli is a Manchu, and so is the governor of Shantung, in which the Germans are domiciled. So is the commander-in-chief of all the military forces collected by the Empress Dowager about Peking. In short there are but two prominent Chinese statesmen left in office in the whole empire, Liu K'un-yi at the head of the two provinces having their capital at Nanking, and Chang Chih-tung, the governor-general of Hupeh and Hunan. The former of these has been vigorously impeached and is at present assailed in a ferocious manner, his resignation already offered, and his place likewise to be filled by a Manchu.

Accompanying this upheaval in official ranks there appears to be a crisis in the ranks of the Manchus themselves. Of this too little is known by the public to render comment quite safe, but the probability is that the Dowager Empress is afraid of the Afrite whom she has evoked from a visibly empty bottle, and is trying to play one set of Manchu interests against another, just as she has so long, done with foreign powers. Rumors of dynamite plots (authoritatively contradicted) have been circulating for a long time, but the only certain thing is that nothing is certain. The British minister has gone home to recruit his health, and if there is anything going on in Peking it may safely be said that nobody knows what it is, why it is, nor what then.

Meantime, it must not be forgotten that his Majesty Kuang Hsü ("Continuation of Glory"—who might as well be styled discontinuation of any pretense to glory), has not been murdered nor suppressed, but is alive and reasonable, and said to be devoting himself with assiduity to feeding pigeons. Why there is no new emperor proclaimed as was alleged to be planned nearly a year ago is one of the things for which we shall have to await the histories prepared exclusively for posterity. Yet despite his practical non-existence his Majesty now and then puts out a decree in his own name!

Another fact concomitant to all the preceding is the steady increase of anti-foreign feeling throughout China. A recent weekly issue of the leading journal of Shanghai contained letters from four different provinces, detailing more or less developed riots aimed at foreigners. The outbreaks in Fukien strongly resemble those of four years ago, toward the prevention of the repetition of which nothing was then done. It was by a close margin that a whole family of English missionaries were not recently murdered, as happened to many individuals then.

The new railways and mining concessions are likely to be worthless, unless there is some determined stand taken by foreign governments to protect their rights. No doubt some step will be taken but it is high time it were done. Semi-secret organizations having for their object the expulsion of the foreign devil blossom out with a celerity and a maturity peculiar to the powers of darkness. A mission station of the London Mission immediately contiguous to the one from which these lines are written is a specimen.

During last May, just after their return from their annual meeting, the missionaries found themselves threatened by a lawless band of marauders, variously called "boxing society," "great sword society," etc. One of the church deacons was captured and held for ransom. For about three weeks the men and women in this station (located in a mere village) lived in hourly uncertainty what might befall them. The local magistrate refused to arrest the head men, one of whom was a nephew of his wife, which gave a semi-official aspect to the whole case. By a telegram to Tientsin, by the dispatch of a deputy from Pao-tung-fu and by stringent orders "from above," this case was at last satisfactorily adjusted. But the settlement of one case has absolutely no influence elsewhere.

Within a few days I received a letter from one of our trustworthy men saying that a similar society is now organized in a county adjoining the one in which we live with the declared purpose of expelling first the Protestants and then the Roman Catholics. The official was about to issue a proclamation against these disturbers of the peace, but finding them exceedingly numerous he did not dare to do so! These sporadic outbreaks are yet connected by a common cause. Workmen on the German railway in Shantung, French in Yunnan, Americans in Hunan have all been attacked with more or less violence within a few weeks, and fresh disturbances are always lurking in unquiet Szechuan.

Amid this political and social unrest the missionary work goes forward with steady pace. An important educational conference has just been held in Shanghai, attended by representatives of many leading institutions, mainly under the control and direction of American missionaries. This is the triennial gathering of the China Educational Association, and it is prepared to recommend definite courses of study for use in Chinese schools and colleges established by the Chinese themselves throughout the empire. In addition to this a scheme of examination for the country at large is to be prepared, and probably certificates of scholarship issued to protect the unsophisticated Chinese from imposition. Good progress has been made in the difficult and intricate matter of a common scientific terminology for all China. This organization is to the front in everything relating to the educational regeneration of the empire, and will be felt as an in-

creasingly important factor in the opening of a new century. Immediately following this gathering was that of the Students' Christian Convention, attended by forty-eight foreign delegates, forty-four of whom are professors in Chinese colleges, and by fifty-four Chinese delegates, averaging twenty-five years of age, from twenty-four colleges in nine provinces, residents of five and twenty different cities.

It is a significant circumstance that the helpful discussions and papers were all in the Mandarin dialect, although this is not spoken nor understood to any extent in Shanghai. Such gatherings do much for the intellectual life of the students, and far more for their spiritual life. They will certainly be influential in tending toward greater unity in the bewildering multiplicity of dialects now prevailing on the southeastern seaboard of the empire.

The Imperial Postal System is at present invading rural districts which have always been "far from the madding crowd," and ere long the service will be in actual operation. There is an electric tramway recently opened from the railway station outside entirely through the southern city of Peking to the gates of the northern or Manchu city, several miles in length. Legation Street in the Tartar city has been partly paved! In spite of herself China cannot help moving a little with the rest of the world. She will yet move more.

The Largeness of Dr. Lamson

The late president of the American Board was recalled to mind not long ago at a service of commemoration in St. Johnsbury, where he spent so many happy years. Rev. E. T. Fairbanks, pastor of the South Church, made a characteristically felicitous address, from which we take these excerpts:

With the large hand went a large heart. There was a sort of amplitude in his greeting. Hand, voice, eye, smiling face all joined to say, "How do you do? I'm glad to see you." . . . He greatly enjoyed meeting people. He was large-hearted enough to be brother to every man. I could not imagine him as unfriendly to anybody or as disliking any one, except for moral badness. He found something interesting in all sorts of men. He saw in every man possibilities of a divine life. He revered the remnant that remained of the lost image of God, and wanted to recover it. With large heart he entered into new relations, and before long they began to take on something of the mellow richness of old ones. You all remember how quickly he settled himself into every local interest here, as if he had been with us all the while.

A large man he was intellectually. There was ample room in his mind. By instinct and by training he took large views of things. His vision, to use a word often on his lips, was clairvoyant; he saw with real sight the far end and the many sides of things. The first sermon that I heard from him—it was in my own pulpit and on the theme *Saved by Hope*—presented the thought of life viewed from the other world. That was the large view, and it was characteristic

of his way of looking at things—in the light of eternity, through the eyes of God. That got him true estimates, large measurings, real values. He kept continuous fellowship also with large minds that have done the world's best thinking. I was always glad if I had to wait a while in his study, for it gave a bit of mental expansion just to be among those bookshelves loaded with treasures, new and old, from all fields of thought and learning. I did not wonder that his public ministrations took an ample range and were rich with various spoils. What one of you ever heard from him an interpretation of truth that was not broad and well balanced. In plan and application his sermons traversed all points of the compass. That sermon at the National Council was continental; the *Risen View of the Rising Life* was a view from the heights of immortality. His breadth of view fitted him for leadership. He could see the other side of things and appreciate the position of the man on the opposite side.

Consider how large he was spiritually. His soul was enlarged toward God. Above, before, around, within was the living God. He had the worshipful spirit and did much to lead us in the reality and expression of true worship. It was a lifting and enlarging influence. We saw in him one who revered God and scrupulously cherished sacred things. His intellectual activity was dominated by a reverential spirit. With his keen appreciation of liberal learning and culture he was one who, I am sure, would be saying,

Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster.

It must be the filial, docile spirit, reverent toward God, that would add its true vibration to the harmonies of mind and thought. How often he spoke of life as being "divinized"—his way of expressing at a stroke the living activities of God in the spirit, mind and body of man.

Is Dr. Forsyth Right

BY REV. W. L. TENNEY, NORTH ADAMS, MASS.

It is said of Jesus that when he completed the Sermon on the Mount the people marveled, for he spoke as one having authority and not as the scribes. The remarkable fact in connection with this judgment of the people is that the scribes, even in their mean, commonplace utterances were ever wont to claim authority from either the oral or the written law. Jesus, on the other hand, when questioned concerning his authority declines to give an answer. If his authority was an external one, he certainly never made any reference to it. "He spake as one having authority," as one who was an authority. Does this mean that at the present day we are to regard Jesus as an external fact in the same light in which the scribe regarded the law which was fulfilled in him? Shall the Christian of today base his faith upon a power outside himself, or is it given him to find the reasons for the authority of his religion ever within him, as did his Master? In the last resort our supreme authority cannot be separated from ourselves. Jesus could never be alienated from the source of his power, for that source, like the kingdom, was ever within him.

To be a Christian is to be ever in a rational way, independent. The Christian to be satisfied must be able to find a reason in his naked soul for living the life and cherishing the faith he does. In the day of perfect judgment he can carry no pocket Testament nor refer to its markings, however copious; he can find but little comfort in the sheltering arms of his church in the city wherein is no temple. The fashion of the earth, the customs of his fathers must pass away. He cannot say with Tomlinson:

O, I have a friend on earth that was my priest and guide,
And well would he answer all for me if he were by my side.

We must seek a reason which we may give to ourselves for the faith that is within us. We have been too much concerned with the reasons which we should give to others. Justin Martyr addressed his apology to the mighty emperor at Rome. He accomplishes more today, however, who addresses his argument to the mightier monarch who is seated upon the throne of self-hood. Of Dr. Forsyth's wonderful address at the International Council declaring Jesus on his atoning cross our one authority, a Boston preacher said, enthusiastically: "There is our answer to Boston Unitarianism!"

Yet Boston Unitarianism can never be answered until we find in our own heart the reason for the acceptance of Jesus as the final authority. We are brought face to face with the historic Christ whom the Bible reveals, and the Bible becomes to us the Book of books, as it shows us the shadow Christ, the incarnate Christ, the triumphant Christ. The loving, suffering heart of God is laid bare in Jesus. The cross points to an atonement which is eternal. The Christian's relationship to God, the love, the service, the sympathy, the sacrifice which he owes his fellow-men are given a persuasive eloquence in Jesus which are denied to any human words.

Is then Jesus, with that cross which overshadowed all his human life and the eternity of God, the Christian's one final authority? No, and yes! Jesus and his cross as an authority outside the life of the Christian may be simply an authority to satisfy the scribes. There is no magical power in the name of Jesus or of his cross any more than there is in the sacramental elements. But there is a moral power in the atoning Christ which absolutely satisfies the soul of the believer. The Spirit of God bears witness with his spirit that he with Jesus is a son of God. The Spirit of God commands him through his conscience to make the Christ his inner rule of life, his personal Saviour, his friend. When by turning from sin he makes the crucified Christ the Christ who lives and rules in his life, then and then only has he found an authority which will ever hold. "What he must be, what he must do," as Emerson says, Christ reveals, and his heart when he is honest cannot but yield. In this inner obedience the saints of the past, whatever their outward authority, found the source of their heroic faith. In inner obedience to the Christ is granted the confirmation of the divine Spirit. Through the Bible, through the church, through reason, the Christ may be brought to man, yet he is ill at ease and wretched indeed if the power of God within him does not take the Christ and make him one with him.

The Christianity which is to conquer in this world today is not to conquer by its appeal to even the sacred emblem of the cross shown in miraculous manner in the heavens; it is to conquer as the Christ, by man's own conscience and the inworking of the divine Spirit, is made the transforming power in his life.

The limited capacity of the eyes, mind and heart of man make skipping one of the necessities of nineteenth century life. Happy is he who knows how to pass things by without seeing them.—*Boston Transcript*.

THE HOME

The Puritans' Christmas

Their only thought religion,
What Christmas joys had they,
The stern, staunch Pilgrim Fathers who
Knew naught of holiday?

A log church in the clearing
'Mid solitudes of snow,
The wild beast and the wilderness,
And lurking Indian foe.

No time had they for pleasure,
Whom God had put to school;
A sermon was their Christmas cheer,
A psalm their only Yule.

They deemed it joy sufficient—
Nor would Christ take it ill—
That service to himself and God
Employed their spirits still.

And so through faith and prayer
Their powers were renewed,
And souls made strong to shape a world
And tame a solitude.

A type of revolution,
Wrought from an iron plan,
In the largest mold of liberty
God cast the Puritan.

A better land they founded,
That Freedom had for bride,
The shackles of old despotism
Struck from her limbs and side.

With faith within to guide them,
And courage to perform,
A nation from a wilderness
They hewed with their strong arm.

For liberty to worship,
And right to do and dare,
They faced the savage and the storm
With voices raised in prayer.

For God it was who summoned,
And God it was who led,
And God would not forsake the love
That must be clothed and fed.

Great need had they of courage,
Great need of faith had they,
And lacking these—how otherwise
For us had been this day!

—Madison Cawein, in *Myth and Romance*.

Comfort for the
Homeless

We wish every lonely and homeless one could have heard a sermon preached by a Boston pastor, the Sunday after Thanksgiving, on the text, "Lord, thou hast been our dwelling place in all generations." After speaking of the broken home-circles, the bitter-sweetness to many of our great home festival, the preacher went on to emphasize the power of the home—how its influence works on the boy away at school or the man at business, protecting him in temptation, sympathizing in all difficulties, furnishing a constant incentive to do and be his best because the home expects it of him. What constitutes the real home-ness of home? Is it not the love and intimate knowledge and confidence? Then we can understand how God is the Home of our spirits. All that is best worth having in human homes we have in him—and more—for one who has found in the Lord his dwelling place need have no fear of absence or change or loss. We need not go and return. We may be always at home in the divine Father. And we have but to claim our birthright to his interest and sympathy and fellowship. Individually we are dear to him, and his intimate

knowledge of and faith in each of us are greater than any human parent knows. Of this Eternal Dwelling Place Christ called himself the Door. It is through him we enter in, and there is no lonely or homeless soul who may not say, as he did, "I am alone, yet I am not alone, for the Father is with me."

The School City

We are more or less familiar with the efforts to teach children civic responsibility through the George Junior Republic, the Children's Street Cleaning League and the Children's Library League (which was described in our last issue). Now we are told, in an exceedingly interesting illustrated article in *The Review of Reviews*, of a new movement along this line, known as the "School City." It was originated by Wilson L. Gill and has been successfully tried in Chicago, Philadelphia, Milwaukee, Omaha, and many other cities. The plan is an adaptation of the ideas of the George Junior Republic to the public school. A school organizes itself on self-governing principles, taking as a model the organization of the local city or town. The pupils elect their mayor, common council or board of aldermen, magistrates, police board, etc. The scheme has the fascination of a play for the children and appeals to their love of imitation and "make-believe," yet it is not a mock government. The officers have a real part to perform in ordering of the school, for they make and enforce real rules, arrest and punish real offenders. Under the supervision of principal or teacher, it is the disciplinary force of the school and the authorities testify to the improvement of conduct in schools where it is in effect. But the most important and far-reaching mission of the school city is the training in the duties of citizenship which it provides. As a vital and practical method of teaching civics it deserves a wide trial.

The Art of Choosing Gifts

BY PRINCIPAL C. F. P. BANCROFT

To choose presents well is a great art. It is easier to manage charities; they call for judgment and conscience, but make less appeal to taste and sentiment. Organized missions, the Red Cross Society, a family in distress raise only one question, "How much can I afford to give?" But a complimentary gift is full of problems.

Like every other fine art, selecting presents requires practice, and early practice is the best. It is a talent that can be cultivated. If you do not have it in a high degree at first, do not despair. As in literature, the best method is to "study the models." One such model I have in mind—a gracious wife and mother, a thoughtful, busy neighbor, enjoying a large family connection and an acquaintance over all the world, sharing a modest income which answers precisely to Agur's prayer, but her numerous gifts are always so timely and suitable, so plainly the choice of intelligence, sympathy and personal affection that the glad recipient exclaims, "It is just what I wanted," in tones of mingled admiration and pleasure.

It is not always necessary to make a gift, however special the occasion may be. It is better to omit it than to violate the canons of sincerity, naturalness and

fitness. Expected presents are not so dear as the surprises of generosity. Givers and receivers ought not to fall into a routine, an annual exchange, formal and possibly heartless, certainly joyless.

The value of a personal gift is not in its expense, but in its meaning. A visiting card with a penciled salutation, a brief note, a bunch of violets, often convey more pleasure than would a music box listed at a hundred dollars, or a Gladstone bag with solid silver mounts. Happily the tendency is toward simplicity. The remembrance, the affection, the sympathy, the congratulations, the good wishes—these are what friendship delights to give and to receive. Such high offices require a noble but not an ostentatious sign and seal.

Gifts of money are not to be put aside as a last resort, a confession of perplexity or poverty of invention. Not infrequently a gift of money is the best thing possible. "Money answereth all things." It may be a more delicate thing to give it, the circumstances permitting or requiring it may be more unusual, but beautiful coins, crisp bills, dainty checks may have an appropriateness which nothing else could equal. But burdensome conditions are to be avoided. A bridal pair worried fourteen years over the investment of twenty dollars in "some article they might like." The thing they liked cost something less or something more! More graceful it is to say, "Please use this small sum in any way which will add to your comfort or pleasure."

Do not hesitate about giving presents to well-to-do friends. They need this expression of our love almost more than the poor. Wealth, station, intellectual superiority tend to isolate their possessors. It is not strange that the Victorias, the Bismarcks, the Rockefellers acknowledge with their own hand the ingenuous approaches of children and others, who, in unaffected and unselfish ways, go straight to their hearts.

A "combination" present is a great household device. There is always something—an ornament, a piece of furniture, a vacant wall panel, a coveted volume, a bit of tableware—often talked about, but put by from year to year. At last by united effort it is purchased and, though presented to one, is enjoyed by all. "Pa-pa's present," often a difficult gift, is one in which mother and children can thus combine. What a charming domestic picture is this of an American philanthropist in his elegant surroundings sporting, with perfect delight on Christmas morning, a mighty signet ring, with a precious stone as big as the Kohinoor diamond, "a 'syndicate' present, with much love from wife, children and grandchildren," but still bearing the tell-tale price mark—"49 cents."

Gifts from the giver's workshop are to be encouraged, especially in the case of children. An author can send his last book, an artist a sketch or drawing, a carpenter something from his own bench. I once knew a learned professor, temporarily driven from intellectual effort, who took to worsteds and silks and could produce at any time an acceptable present from his own work-basket. Dainty pieces of needlework, the ingenious devices in a great variety of materials which little girls make so cleverly, the

fewer things which boys gather, raise or fashion—these are admirable presents.

Leigh Hunt, I think it is, says a perfect present must be useful, beautiful, unique and, if possible, costly. Useful, to be sure, and beautiful, but only in Ruskin's large sense of the two words. One of the best gifts ever made—it was from the wife of a college president—was a raisin seeder; the maid declared it beautiful! One of Piranesi's etchings, severe, dramatic, vigorous, lighting up a whole apartment with distinction—a dutiful son sent it from Rome—is as useful as the raisin seeder is beautiful! Uniqueness is too difficult; rareness even is not to be sought, but seized upon. "Costly"—an expensive present may defeat its purpose by awakening an apprehension that it cost more than the giver could afford. A present must be well within the means of the giver. Cost is always a dangerous incident. Expensive presents, however, may sometimes be the only ones which propriety and affection will permit.

Two Biblical scenes keep coming into my mind as I write—one a charity, one a gift. The first is the forlorn widow in the splendid court of the great temple, dropping with trembling fingers into the treasury out of her fasting and penury two tiny coins. I suppose she did not see the Master's approving look, or hear his approving word. The second was the costly alabaster box of precious spikenard, unsealed by a great love and poured upon the Saviour's brow at a family feast. The perfume filled the house, and has filled the centuries. May the fragrance of a similar spirit gather in every home, about every gift which in the days just before us shall quicken our love for one another and our Lord!

Eliza Jane's First Birthday

BY MAY W. CLYMER

Eliza Jane didn't know what a birthday was until she went to Sunday school, and she didn't go to Sunday school until she was nearly eight years old. It happened in this way. Eliza Jane lived up, O, ever so many flights of stairs, in a big tenement house. Of course there were many birthdays in the family, as there were many children, but no one ever thought of remembering them. It was all the father and mother could do to get enough to eat for the children, and even then they didn't always have all they wanted. So you can see how it was that Eliza Jane knew nothing about birthdays until that never-to-be-forgotten Sunday when she first went to Sunday school.

A new family had moved into their house with one little girl about Eliza Jane's age. It was this little girl who had invited and offered to take her to Sunday school. Her mother fixed her up with the best things the family could afford. She wore Sue's hat because it was better than hers, and Polly Maria lent her a favorite ornament, a comb to hold back her shock of short brown hair. When she was dressed they all said she looked very fine, and she felt proud and happy as she walked along with her new friend.

It had never occurred to Eliza Jane that there could be such beautiful things

in the world as she saw that Sunday—such a fine, soft carpet to walk on, such pretty pictures hung on the walls, and such cunning little chairs to sit on.

After they had sung several hymns and the lesson was over, the teachers said, "All those who have had a birthday this week, please stand up."

One little girl and one little boy stood up. The teacher motioned them to come forward. She placed two of the chairs, all trimmed with red, white and blue ribbon, on the platform for them to sit on, and pinned a red, white and blue rosette on each of them. Then the children all sang this little hymn:

Grant, O Lord, we pray thee,
To each little one,
Many happy birthdays
Till life's work is done.
Happy, happy birthdays
May they ever be;
That thou shalt guide and save us
Is our prayer to thee.

During the singing the teacher held out a little box and the birthday children dropped pennies into it, just as many as they were years old. This was to go for missions. Then each child was given a box of candy.

It was a very pretty ceremony, but to wondering Eliza Jane it was a mystery as well. What was a birthday? She would certainly find out when she got home. The teacher handed her a slip of paper as she was going out, and told her to give it to her mother. When she reached home, she ran all the way upstairs, eager to find out what a birthday was and what the teacher had written on the paper. Her mother held the writing up to the window and read slowly:

"Please write Eliza Jane's full name, when she was born, and her address on this paper, and return it to me."

Of course the child knew when she was born—the eighteenth of December. That was easy enough. "But what's a birthday, ma," she cried. "That's one," said her mother, impatiently, "the eighteenth of December is your birthday. It's a wonder ye hain't never heard that before. The day any one is born is their birthday, and some people has a party and presents every year when the same day comes around."

Then Eliza Jane launched into a glowing account of the birthday ceremony, the ribboned chair, the dropping of the pennies, the birthday hymn and the box of candy, and when her mother explained to her why the teacher wanted to know the date of her birthday—that she, too, would probably sit in the little chair and receive a box of candy, she was speechless with delight.

After Eliza Jane went to bed that night she lay awake a long time thinking about it. But suddenly her heart gave a great thump, as it occurred to her that the birthday children always gave pennies. She would have to have eight, and where *could* she get them? For a moment her disappointment was very severe, then she thought, "Perhaps I can find a way to earn 'em. I'll try, anyhow." So she fell asleep planning what she should do.

The days and weeks passed, and at last came Eliza Jane's birthday Sunday. She had run on errands, washed the dishes and tended the babies of various neighbors, and now, carefully tied in a corner

of her handkerchief, were her eight pennies. Her birthday had occurred on Friday, so that this Sunday was the last before Christmas. The lesson on her birthday Sunday was the old, sweet story about the Babe that was born in Bethlehem so long ago and of the wise men who brought gifts to him. To Eliza Jane it was a story so new and so wonderful that she forgot entirely about her own birthday until she heard the teacher say, "All those who have had a birthday last week please come forward."

It happened that Eliza Jane was the only birthday child that Sunday, and she was a little timid at first about going on the platform alone. But she marched bravely up and took her seat in the ribboned chair, dropping her pennies proudly in the little box while the children sang the birthday hymn. Then the teacher said, "As Eliza Jane's birthday came last week and our dear Saviour's birthday, Christmas Day, will come this week, suppose we sing one of the sweetest of his birthday hymns." She began, and the children joined in:

O little town of Bethlehem,
How still we see thee lie;
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark street shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight.

Eliza Jane had never been so happy in all her life as she was then. It made the story of the Christ-child so real to her. And after that she always felt that her birthday was different from other birthdays. She often said, "Of course I know I was born eight years before, but that was really and truly my *first* birthday."

Hunting for Christmas Presents

We were tired of Christmas trees and of hung-up stockings. We had had our presents on the breakfast-table, on the piano and in the clothes basket, and we wanted something new. There were seven of us—big and little—and after a while we evolved a new plan. If "peanut hunts" were good fun, why not hunt for Christmas presents? We each tied up the presents we gave and put them just where we thought the owner would keep them; and then we were all to hunt for our own gifts.

Such merriment as we had when the signal for the search was given! We had a great many presents that year and we found them in all sorts of places. A new book on the shelf was the first thing I found; then some knit shoes, tucked in my shoe bag, and the closet door shut. Harry had a long search before he discovered his new snow shovel, hanging on a nail in the shed. You can guess how funny the presents looked: a picture tied up in pink tissue paper hanging on the parlor wall, marked in startling letters for mother; the new sled was muffled in wrappers, lying at the foot of a snowdrift in the yard. Handkerchiefs and gloves were put in bureau drawers, vases on the mantel, some fine preserves in the preserve closet down cellar, and so on. It took us some time to find them all, and I wish some one else might get as much fun out of the scheme as we did.

E. P. T.

Closet and Altar

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

The apostle takes it for granted that every man's heart will be somewhere in an absorbing love. The love of the world, the love of God—these are not mere passing fancies but settled and absorbing passions. As such they cannot exist side by side in the same heart. A determining love is rightly called a master passion; and no man can serve two masters. It is the world—or God—for every one of us.—*I. O. R.*

I would have you to live above the world. Though thou hast not a coat to cover thee, nor a house to put thy head in, yet, if thou hast faith, thou art a rich man.—*Thomas Hooker.*

O Jesus, King most wonderful,
Thou Conqueror renowned,
Thou sweetness most ineffable,
In whom all joys are found:

When once thou visitest the heart,
Then truth begins to shine,
Then earthly vanities depart,
Then kindles love divine.

Thee may our tongues forever bless;
Thee may we love alone;
And ever in our lives express
The image of thine own.

—*Bernard of Clairvaux.*

Worldliness is a more decisive test of a man's spiritual state than even sin. Sin may be sudden, the result of temptation, without premeditation, yet afterwards hated, repented of, repudiated, forsaken. But if a man be at home in the world's pleasure and pursuits, content that his spirit should have no other heaven but in these things, happy if they could but last forever, is not his state, genealogy and character clearly stamped?—*F. W. Robertson.*

Step over this handbreadth of world's glory into our Lord's new world of grace, and ye will laugh at the feathers that children are chasing in the air.—*Samuel Rutherford.*

If believers are condemned by the world, let them remember that they shall not be condemned with the world. Sin may live in a believer, but a believer cannot live in sin. It may lose its dominion, though not leave its habitation.—*John Mason.*

O God, who hast loved us with an everlasting love, help us to delight in thy presence, to seek thy righteousness and to forsake the world that we may live to thee. Thou hast sent us into the midst of earth's cares and occupations, thou hast given us a measure of earth's gifts, help us to use all for thy glory and thy work and not to set our heart upon them. Let there be a forsaking of affection where there must needs be a continuance of use. Fix our affections upon things above, where Christ sitteth on thy right hand. Help us to do thy will in helpful ministry to others. Give us our work and strength to do it day by day; and daily bread, and needful cheer and care; for Jesus' sake. Amen.

CLOSET AND ALTAR: A volume for family worship and private devotion. Compiled from the weekly *CLOSET AND ALTAR* Column. Published by *The Congregationalist*, one dollar, postpaid.

A Frugal Feast

Our ministry is not wholly unworthy of its unworldly Pilgrim ancestors so long as a company of ministers can sit down to such a frugal and temperate feast as was served recently to a Massachusetts ministerial association. Here is the menu of strictly vegetarian viands:

MENU

20th Century Dinner

"To work the head, temperance must be carried into the diet."—*Beecher.*

Cream Pea Puree, Croutons and Nut Crisps.
"Give us pulse to eat" . . . their countenances appeared fairer and fatter."—*Daniel.*

Nuttose Croquettes,

Nuttolene Pie with Potatoe Crust,

Sweet Corn, Celery.

"Tho' we eat little flesh, and drink no wine,
Yet let's be merry."—*Shelley.*

Whole Wheat Rolls, Wheat Rolls,

Nuttolene Butter.

"Can poets soothe you, when you pine for bread?"—*Crabbe.*

Nut Cake, Angel Cake,

Stuffed Dates with Coconut Crisps.

"Dainty bits make rich the ribs."—*Love's Labor's Lost.*

Cashew Nuts,

Fruit.

"O, fruit loved of boyhood! the old days recalling,
When wood-grapes were purpling, and brown nuts
were falling."—*Whittier.*

Caramel Cereal Coffee,

Fruit Juice.

"The cups,
That cheer but not inebriate."—*Couper.*

About Women

Miss Florence King of Chicago has been appointed Commissioner of Deeds for Alaska. She is the first woman to hold office in that Territory and will be stationed at Sunrise City, on Cook's Inlet, ten days out from Seattle.

Mrs. Mary Lowe Dickinson is in charge of the woman's department of the social economy exhibit at the Paris Exposition and she is busy accumulating facts about the work done by or through women for the betterment of social and industrial conditions.

Miss Julie Lipmann, whose poems have occasionally appeared in the columns of *The Congregationalist*, is Miss Helen Gould's private secretary. She has an interesting ancestry. Her father was secretary to Washington Irving and an aunt was the wife of Alexander Dumas, *ils.*

Boston women have showed energy and public spirit in registering to vote for school committee this year, and 10,500 names of women are on the voting list. The danger of having the merit system of choosing teachers abolished in favor of the spoils system and the unsanitary conditions of forty-seven schoolhouses make the issue an important one.

Mrs. Joubert is said to have had rather more educational advantages than the ordinary Boer vrouw. She owned one of the first pianos ever seen in Pretoria. Like Mrs. Kruger, she is intensely domestic, and boasts of having always cooked her husband's Sunday dinner and of her intention to keep on doing so, though she should become the "first lady of the land." Mrs. Joubert has an enormous store of household linen. Her favorite wedding present to a young bride is a bundle of sheets and a dozen or more each of various kinds of undergarments.

There seems to be no occasion for alarm on the part of men that their privileges are menaced by the employment of women in the Government service. According to the report of Mr. Serven, chief examiner of the Civil Service Commission, during the past ten years 77,454 persons have passed the examinations where both men and women have competed, of whom 16,832 were women. As a result of these examinations, 17,843 persons have been appointed, of whom 1,663, or 9.3 per cent., were women. Thus it will be seen that, while less than 10 per cent. of the women who passed the examinations were appointed, 26.6 per cent. of the eligible men secured positions.

Reduced Prices on Suits and Cloaks

WE recently had an opportunity of purchasing several hundred pieces of fine suitings and cloakings at a figure which enables us to inaugurate the biggest Reduced Price Sale that we have ever announced. You can now secure a stylish garment at a reduction of one-third from former prices.

Order from this Reduced Price Sale as freely as you wish; send back anything you don't like, and we will refund your money.

One-third has been cut off the price of every suit and cloak in our line, but the quality of materials and workmanship is right up to our usual standard—just as good as if you paid double the money.

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\$10 Suits reduced to \$6.67. \$15 Suits reduced to \$10.00

\$20 Suits reduced to \$13.34

Winter Jackets, former price \$5; reduced to \$3.34

\$9 Jackets reduced to \$6. \$12 Jackets reduced to \$8

\$15 Jackets reduced to \$10

Separate Skirts, former price \$4; reduced to \$2.67

\$6 Skirts reduced to \$4. \$8 Skirts reduced to \$5.34

\$12 Skirts reduced to \$8

Reduced prices on Capes, Newmarkets, Rainy Day

Suits and Skirts, Bicycle Suits, Silk Skirts, etc.

We are also closing out a few sample garments which were made up for exhibition in our salesroom at one-half their regular prices. We tell you about hundreds of reduced price garments in our Winter Catalogue and Bargain List, which will be sent free, together with samples of the materials, to any lady who wishes them. Write today for Catalogue, Samples and Bargain List; don't delay—the choicest goods will be sold first.

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The Conversation Corner

WHEN I showed you two weeks ago a dog from Zululand I did not expect to go there so soon for another picture, but as the newspapers have long dispatches from South Africa every day about fighting and killing men, it is proper enough to give you an illustration of a better side of life in that country. Besides, our missionary friend, Mr. Dorward—there! I have written his name out, contrary to our rule, but of course you could have traced out his initials in the "American Board Almanac" easily, if I had not done so—was about leaving for California, and I took the pictures when I could get them. This is what he says about them:

Dear Mr. Martin: One of the pictures illustrates how Zulu babies are carried. The woman is a heathen. The basket on her head is of native manufacture, and contains a gourd, which is a common receptacle among these people for liquids. This one probably holds treacle or molasses, of a very crude sort, bought at the sugar mills. A great deal of sugar cane is grown and crushed in Natal. The natives buy the molasses, which is very cheap, and use it in their porridge. Sometimes they make of it, by fermentation, a strong intoxicating drink, called *i-si-shi-mi-ya-na*, but this is unlawful, and any one found with it is heavily fined. It makes those who drink very dangerous company. [I think people who drink intoxicating liquors are dangerous company in North America, as well as in South Africa.—MR. M.]

The baby is very safe on the mother's back and is more comfortably seated than appears. A wide cloth band ties the child around the mother in such a way as to give it a seat behind her. I have sometimes pitied the little ones, needlessly perhaps, for they don't seem to mind it, or to be any the worse for it; the heavy blanket adds security and warmth. But white people provide baby carriages, and make the native nurse girls carry the children in them or in their arms. These heathen babies have no clothes provided for them and grow up without such luxuries. It is not so with the children of Christian natives. Even as babies they are properly clothed.

The other picture is of a native Christian boy, dressed in his best clothes, evidently new. I do not know the name of this grandly dressed little fellow. His mother is a Christian woman. He is a Sunday school boy, and we hope he will grow up good. Many Zulu boys and girls do not have Christian homes nor any training in good things. Some of the Zulu children on our stations have Christian names like ours, such as John, James, William, Sam, Philip, but most have Zulu names. Some of these are curious. The children are usually named from something that happens or is seen at the time when they were born. A girl I know is called *Nom-li-to* (with fire), because of a grass fire, and a boy *Mhla mbi-ny-ont* (flock of birds), because a flock of birds passed over the house. One woman was so happy that she called her little girl-baby *Si-bu-si-ve*—"we are blessed." Two little boys in my school were fighting one day. The

name of one means courage. [*Bindi*, the same as the name of the dog, two weeks ago? —MR. M.] The other boy was making fun of him and told him he had just the courage of a chicken; as we should say, "chicken hearted." So they quarreled! Another boy was named "Sixpence." But some of the people have nice names. Were one of you Cornerers to go there, you would very likely get a new name which they would use when speaking of you among themselves. A missionary that I know there has been named *Um-ne-ne ka zi*, or "the gentle lady."

Methuen, Mass.

J. C. D.

Those long words sound strangely to us, but they are familiar and sweet in the ears of Zulus, reminding me of this from the letter of a Vermont lady written a long time ago, which I will copy, omitting, of course, the missionary's name.

Rev. L. G. of West Brattleboro, formerly missionary to the Zulus, as you know, once took me to a circus to see some Zulus, and



when he spoke to them in their native tongue, they fairly fell over themselves in their eagerness to get near him. I was scared!

C. B. F.

The only other thing I have about South Africa is a letter just received from a Connecticut boy about stamps from that region. He must have an aunt or some other relative who is a missionary there.

Dear Mr. Martin: We went to Brant Rock, on the Massachusetts shore for our vacation. The "Sweet Vale of Pomfret" was part of what is now Putnam, that town being made from parts of Pomfret and Thompson. . . . I have Cape of Good Hope stamps, one penny, red, half penny, green, both 1893-96; one penny, red, half penny, slate, both 1885; 21-2 d., blue, 1893; half penny, orange, Orange Free State [etc.]. I would like to exchange for ten-penny, carmine and lilac, Great Britain, 1887 to 1892, Jamaica, Liberia, China, Ceylon, Finland and —

Thompson, Ct.

HERBERT C.

I cannot give all the rest, but any other enthusiastic stamp fie—friends, I mean, can correspond directly with this boy; I am sure the above address will suffice.

Oh, I have got some *Rhodesians*—sent me from South Africa, for special exchanges—don't you wish you had them!

Mr. Martin

Corner Scrap-Book

(For the Old Folks)

"IF YOU LOVE ME, LEAN HARD"

Instead of "some one" who "can supply the whole poem" requested in this column of Nov. 23, more than a score of answers have been received, with the full text of the beautiful lines. They are copied in some instances from A. D. F. Randolph's "*Cheering Words for the Master's Workers*," and in others from newspaper cuttings from old scrap-books. The author is not given, but the incident referred to may be found on page 64 of Dr. Laurie's *Woman and Her Saviour in Persia*, published in 1863. Miss Fiske herself suggested the use made of the incident when she wrote:

And then came the Master's own voice, repeating the words, "If you love me, lean hard"; and I leaned on him, too, feeling that, through that poor woman, he had preached me a better sermon than I could have heard

at home. I was rested long before the services were through; then I spent an hour with the women, and after sunset rode six miles to my own home. I wondered that I was not weary that night nor the next morning; and I rested ever since on those sweet words, "If you love me, lean hard."

The whole incident is published with the lines in a little leaflet by the American Tract Society (No. 32), the text of which is followed below, although other copies vary somewhat. Several correspondents specially request that the lines be printed here hoping that others may get the same help from them which they have received.

Child of my love, lean hard!
And let me feel the pressure of thy care.
I know thy burden, for I fashioned it—
Poised it in my own hand, and made its weight
Precisely that which I saw best for thee.
And when I placed it on thy shrinking form,
I said, "I shall be near, and while thou leanest
On me this burden shall be mine, not thine."
So shall I keep within my circling arms
The child of my own life; here lay it down,
Nor fear to weary him who made, upholds,
And guides the universe. Yet closer come;
Thou art not near enough. Thy care, thyself,
Lay both on me, that I may feel my child
Reposing on my heart. Thou lovest me?
I doubt it not; then loving me, lean hard.

One aged lady writes:

Just as long as possible I have held my peace when you have given the "Old Folks" pleasant words of remembrance and allusions to the days of our youth. Now when my blessed teacher, Fidelia Fiske, is referred to, I must speak. I knew all about her departure from Mt. Holyoke Seminary—her outfit prepared by the students in one week's time, though we must not lose one lesson; and I know, too, how warmly she met me on her return after sixteen years' absence, calling me by my name.

That was a remarkable faculty of Miss Fiske's. She once told me that on her return to her native Shelburne (see in Corner, Nov. 2) she recognized all but two in a large gathering of people, grown up from children in that long absence.

L. H. M.

Christian Duties Illustrated

XIII. ANTICIPATION*

By Rev. A. E. Dunning

Without ideals there could be no human progress. It is an evidence that God continually thinks on human beings as his children that he has revealed himself to them in human form as their ideal realized, and that by the history of the chosen people and by their prophets God guided their hopes to center in his Son, who was to come. The Jews looked forward to a Christmas Day without knowing what it was to be. They anticipated a Messiah. That gave them courage to endure trials. It made life attractive, even under hard conditions. It helped them to respect one another, even though their faults and sins were repulsive. Anticipation saved Israel till the nation rejected their ideal when it was manifested in Jesus Christ. He was what Zacharias and Simeon and Anna had hoped for, but not what the rulers desired. Therefore the nation perished.

Our life, too, depends on our anticipation. The expectation of the coming of Christ is the heart of Christianity. It is the hope which binds this nation together and draws us toward other nations like England, which have the same hope. Men are not agreed as to what that coming Christ is to be. Some speak of the "second coming," and look for a man to descend on the Mount of Olives, from which Jesus ascended. Others look to see the spirit of Christ supreme among men, his character reproduced in their lives, the kingdom established everywhere whose principles were taught by Christ, and its blessings of righteousness, love and peace controlling the world. Men's ways of seeking to secure the coming of Christ are as diverse as the forms in which they expect it. But Christians are agreed as to the fact that he is coming; and every one in his best moments has some foregleam of what that will be and is glad.

This is the meaning of Christmas. The day would not be kept throughout all Christian nations if it were only true that Christ once came to men. It is a joyous day because he is coming again to fulfill the promise of his first coming. And all the ways in which joy finds expression on that day, even all the revelry, have their source in the anticipation of that better day of which we sing as though it were already here:

Joy to the world, the Lord is come!
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness,
And wonders of his love.

The prophet drew a beautiful picture of Christ's coming in the poetic utterance chosen for our lesson. It ought to be committed to memory, and in the Revised Version; for the King James Version, especially in vs. 3 and 5, mars and obscures the meaning. It tells us of:

1. National joy from anticipating the coming of the Christ [vs. 2, 3]. Israel had reason enough for gloom. The invasion of the king of Assyria was already drawing near and terrifying them [ch. 8: 7-9]. No anxieties which we have suffered from recent war could compare with the fear which the people of Israel felt. Some of them sought comfort from fortune tellers and Spiritualist mediums. But the prophet told them that the only light for them was to be found in what God was saying to them. If they saw no light in his word there was no morning for them [ch. 8: 19, 20].

But to those who walked in darkness and dwelt in the land of the shadow of death there came a great light. It was the anticipation of a deliverer, a leader worthy to be called the Wonderful, Counselor, Prince of

Peace. That hope made those who cherished it glad, as men rejoice when they reap great harvests [v. 3]. It made them brave to believe that a brave, strong leader was to be given to them. Our nation will be great according to the greatness of the aims and faith of its people. If we look for the coming of the Christ, if we confidently work to hasten it by making peace and order in the world and uplifting the weak to make them strong in manhood, we shall lead the nations. No sacrifice we make for the sake of making men worthy but will help us to fulfill the ideal which Christ has revealed and which will be fully realized in his coming. This is the prophecy of our Christmas.

2. Personal freedom in looking for the Christ [vs. 4, 5]. These are noble verses. They are a vision of oppressing nations destroyed and peace brought by overcoming. I have seen men bowed under the unjust treatment of Turkish authority, rulers forbidding them the liberty which was their right, hiding knowledge from them, laying heavy burdens of taxes on them, refusing to listen to their complaints. How would such men feel to see the yoke of tyranny broken, and to be led to victory till the armor and weapons and bloody garments of battle were consumed and peace bought by heroic sacrifice was won? Personal freedom is always won by such conflict. We look for the coming of Christ. "Every one that hath this hope in him purifieth himself," wrote the disciple whom Jesus loved, even as Christ is pure. The victory is coming. Temptation is to be put under our feet. The Christ is to appear, and "we shall be like him, for we shall see him even as he is." This is the meaning of our Christmas.

3. The establishment of the kingdom of Christ [vs. 6, 7]. The prophet described what he is. Then he declared that his government should expand forever, sustained by judgment and righteousness. And he crowned his thought by declaring his confidence in the determination of the Lord of Hosts to fulfill the vision he had described.

The vision which makes us worthy to be companions of Christ is seen only by eyes which look for him. What was he when he first came into this world in the inn at Bethlehem? What was he in the years when he lived a human life that revealed the life which is eternal? To quote from a recent writer:

Here, moving about in flesh and blood, was the holy will of God. . . . At his feet, conquered and beaten, lies everything that has hitherto enslaved man. Everything we are accustomed to call great and holy, heart purity and lofty spirituality, courage and heroism, patience and devotion to the death, self-knowledge and self-sacrifice—all these nobilities bound in one, revealed and embodied in one human figure, that is Jesus. These are the things in which he stands forth without a parallel amongst men. He who has any feeling of what is great and Godlike realizes in his presence, "Here standest thou before God."

This Jesus was. "We beheld his glory," said the disciple who knew him best, "glory as of the only begotten from the Father."

Christ is coming again. We thrill with joy as we anticipate seeing him. "He shall appear a second time to them that wait for him, apart from sin, unto salvation." "Of the increase of his government and of peace there shall be no end." This is the anticipation which sustains the Christian. This, however it is expressed, is the root of all worthy ambition, the motive of all holy living. This is our Christmas.

The Church Prayer Meeting

Topic, Dec. 17-23. Testimony of Christian Experience as to Prayer. Acts 10: 30-33; 12: 11-17; Jas. 5: 16.

Actual intercourse with God. Answers may be expected. Christian growth depends upon it. [See prayer meeting editorial.]

The Central Passenger Association will issue for the next year a new kind of certificate for reduced railway fares to ministers. It will be a book certificate containing 100 requests for clergy tickets, one of which must be signed and delivered for each ticket purchased. The book will cost \$1 and will be available on fifty-one lines of railway. Arrangements have also been made for the issue of time certificates and single trip permits.

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*The Sunday School Lesson for Dec. 24. Text, Isa. 9: 2-7.

Progress of the Kingdom

STEADY ADVANCE IN CUBA

That New England institution, the church, has already taken root in Cuba. General Brooke issued a Thanksgiving proclamation, and the new "*Dia de Fiesta*" was greeted by the Cubans, on whose calendar no day for the giving of thanks was to be found. Near my living place is an ancient Spanish fortress, over which "Old Glory" waves and upon whose walls I read, "Hurrah for the United States." My heart echoes the sentiment in this island, whose *Misereres* are turning into *Te Deums* under our flag.

Our work is developing apace. On a recent Sunday the spacious front room of Rev. A. De Barritt's residence was filled with a mixed audience of Cubans and Americans. The service was bilingual. It was refreshing to sing the Lord's songs in a strange land and to speak of Cuba's deep spiritual needs in sight of the great sea, whose deep diapason blended with Spanish and English hymns.

In the evening we had the great pleasure of preaching in Spanish, in a crowded quarter of Havana, to a company which filled the room to overflowing, and of receiving the greetings of members of Immanuel Church, Tampa, of which more than forty are now residents of Havana. We hope soon to secure a central place for services and Sunday school, but rents are scarce and high.

On Monday evening a reception to us was attended by over 100 people, representing four denominations. Congregationalism has received a hearty welcome to Cuba and is henceforth to be one of the forces in shaping its future. Rev. A. De Barritt has done and is doing good work here, and the members of his church are found scattered through the city. He is on a trip to Guanijay, where there is a loud call for the gospel, as at many other points far and near. The people in Matanzas, Cienfuegos, Puerto Principe and far-away Santiago await our coming.

More than fifteen persons in addition to those enrolled have expressed a desire to unite with the Congregational church in Havana. We have been asked to baptize four babes and to unite a Cuban couple in marriage. Here are already the elements of a strong church.

Guanabacoa, a well-peopled city, three miles to the east, calls for a church, over thirty persons having already associated themselves in a provisional society. A city twenty miles distant has banished the priest and calls for a preacher from our ranks. A theological training class is already contemplated, and the educational and evangelistic work is fairly inaugurated in this island.

Recent events favor the initiation of our work: the return of Cubans from the United States and Mexico, many of whom come back as converted souls, the universal presence of the soldiers and sailors of our nation giving a healthy respect for Americans, and the pope's selection of an Italian instead of a Cuban to fill the bishopric of Havana, thus alienating the Cubans from the mother church and inclining them to consider favorably the claims of the evangelical churches.

The great island must be won from its dreary, medieval faith. The Congregational churches are called of God to take their place in the ranks of the evangelical churches, which contend here "for the faith once delivered to the saints." We ask your prayers.

E. P. H.

STUDENT VOLUNTEERS CHEER ONE ANOTHER

At the time when the Boards were seeking for new missionaries and could find none, in spite of the hundreds of volunteers on the roll of the volunteer movement, it was said that it seemed to be necessary for volunteers to volunteer twice—once when the prospect of going out was but distant, again when the immediate call to go came. The object of the Western Massachusetts Student Volunteer

Union is in direct opposition to double volunteering. The union endeavors, by "mutual co operation and helpfulness, to deepen the spiritual life of the volunteers, to strengthen the work of the various bands, to unite the scattered volunteers and in every way possible to help forward the cause of missions."

Its semiannual meeting was recently held in the Edwards Church, Northampton, at the invitation of the Smith College Volunteer Band. Twenty-eight volunteers now resident in western Massachusetts were present. The business meeting showed that the various bands represented were active and growing, with the following membership: Mount Hermon School, nineteen; Amherst College, seven; Williams College, one; Bible Normal College of Springfield, seven; Northfield Seminary, fourteen; Mt. Holyoke College, eight; Smith College, four. The regular activities of these bands center around their weekly prayer meetings and the mission study classes of their respective institutions.

The business meeting was followed by a devotional meeting on Prayer. Mr. Fred M. Gilbert, a volunteer of Yale, 1898, now intercollegiate secretary of the Y. M. C. A., then spoke on the watchword of the volunteer movement, "The evangelization of the world in this generation." He dwelt upon the threefold warrant for this watchword—Christ's command, the need of the non-Christian world and the possibility of the realization of the watchword. After an intermission for lunch an informal session was held, in which the spiritual power of the meeting was focalized by the summing up of the special blessings which individuals had there received. The members of the union were greatly strengthened by this gathering in their missionary determination. C. B. DEF.

OUR OWN WORK

The Tide Is Rising. The receipts of the A. B. C. F. M. for November were \$51,697, as over against \$26,882.86 for November, 1898. The advance was altogether in legacies, which rose from \$2,587 to \$28,830. The increase in donations for the three months ending Nov. 30 was \$6,853.66, and the increase in legacies \$38,422.86; net increase, \$45,083.32.

The Effect of a Small Gift. A woman recently asked the Church Building Society what had become of the \$250 which she and the ladies' society of her church had given to the society in 1891. The field secretary replied that the money went to a Kansas church which had paid it back and more. Its congregation has now become too large for the meeting house and the missionary has conducted a revival seven miles away that resulted in a union church, which combined with the two churches the missionary already had brings the triple field to self-support. The givers of this \$250 must be well satisfied with its influence in giving Christian character to a town, in evangelizing the surrounding region and in the final return to the society of the money which is now blessing another town and region.

A Useful A. M. A. School. For the past three years yellow fever quarantine has delayed the opening of Tougaloo University, Miss., and diminished its numbers. This year it was impossible to open until Nov. 15, but subsequently the attendance has been unusually large. During the summer two large buildings were completed and paid for—Beard Hall, a dormitory having rooms for over 100 young women, and a refectory with dining-room for 250 students. This school touches closely the life of the immense colored population of the Black Belt of Mississippi and Louisiana. While the majority of its hundreds of students are of grammar and high school grades, it has a college department with seven students. Industrial work and manual training of many kinds forms part of the education of every student. A graduate of Tougaloo has recently been elected president of Alcorn Ag-

ricultural and Mechanical College, the Mississippi State institution for colored boys.

THE WORLD AROUND

A Notable Missionary Farewell. Great farewell services were held recently in London by the Church Missionary Society, when leave was taken of no fewer than 162 missionaries, a large proportion of whom were new workers. Africa (east and west), Egypt, Palestine, Persia, Arabia, India, China and Japan will all receive re-enforcements. In the course of the year the society sent out eighty new missionaries, an increase of twenty-nine upon the record of last year. Evidently the present controversies on ritual have no effect at all on missionary enterprises as represented by the evangelical wing of the Established Church in England.

In a Hard African Field. Some forty-six workers are now engaged in the Congo-Balolo Mission, which is the only effort put forth by the whole church of Christ to reach the millions of heathen inhabiting the vast region contained in the horseshoe bend of the Congo. In spite of many difficulties, not a few signs are manifest that the gospel is bearing fruit on the banks of the great African waterway. Dr. H. Grattan Guinness states that during the twenty-seven years of the existence of the "regions beyond" missionary organization 1,018 men and women have been trained for the mission field, over thirty having left this year for work in Asia, Africa and South America.

Gospel Triumphs in Manchuria. Congratulations are being offered the United Presbyterian Church of Scotland on the cheering news which it is receiving from China. So fruitful has its mission been in Manchuria that during a single year no fewer than 3,100 baptisms have taken place. A like spirit of rejoicing animates Rev. Jonathan Lees, a veteran worker of the London Mission in Tientsin, who writes: "There were, perhaps, fifty missionaries in China in 1860. Today there are over 2,000! There were then possibly no converts in north China. Now in Manchuria alone there are over 10,000, and in Peking the other day 1,300 Protestant Christians sat down together at the Lord's Supper."

A Methodist on Congregational Missions in China. At a recent meeting of the New York Branch W. B. M., Mrs. S. L. Baldwin of the Methodist Board of Missions, speaking of the work of the American Board in China, and especially of its mission in Foochow, said: "I have never before seen mission work so crowded. I have come back to America burdened with the many needs of the work, but in no place did I meet with such need as in your mission in Foochow, and I want to roll the burden of this need where it belongs—on the Congregational churches. I have plenty of Methodist burdens to bear. The Lord has abundantly blessed your work, and there is the most awful need of a church in which to gather the fruit of your missionaries' labors. They are giving their very life-blood in the service, and now you are tying their hands. The people are flocking to the church only to be sent away. For two years your missionaries have had to station a man at the door—to invite the people in? Ah! no—to keep them out! To say to them, 'You cannot come in; there is not room.' Think of the effect on heathenism, saying to the Christians, 'You can come in, as many as can get in,' and to the heathen, 'No, there is no room; keep out!' Last year, when the mission celebrated its jubilee, they were obliged to hire a heathen temple in which to hold their services, and the money they paid for the rent went to further the worship of idols. This year they were forced to do the same thing, and all for the need of \$5,000 with which to build a church."

Illusions are sweet to the dreamer, but not so to the observer, who has a horror of a fool's paradise.—Henry James.

Best Methods*

WHO ARE ABSENTEES

BY REV. LEWIN F. BUELL

It is an old question, this, What shall we do with absent members? How long ought one to be kept on the church roll after having left town? Especially when a pastor comes to a new field and finds that half his flock are elsewhere, perhaps scattered over the wide earth, these questions come up and call loudly for solution. The writer came to Syracuse, N. Y., to be pastor of Good Will Church, in April, 1898. He found church members living away from the city, yet loyal to the church and ready to help on all its interests. He found, too, resident members who had forgotten their covenant obligations. The inference was drawn that there were members absent in the body but present in spirit, while others were present in the body but absent in spirit.

What, then, constitutes "absence"? When the yearly assessment is made we are asked to pay so much *per capita* for all members, including those absent, and a new question is raised. If people are away from the city where the church is and have forgotten that they are members, ought we to pay assessment for these? Again, ought we to allow them to forget the church, or allow the church to forget them?

If you were to leave your church and be absent from the services for a term of years the church would infer that you cared little for her. If, under these circumstances, no word comes to you from the church till your name, after being placed in the "absent" column for a long time, is dropped altogether, have not you the same right to infer that the church cares little for you?

The following resolutions, passed by the unanimous vote of Good Will Church, have served to bring the absent members and the church into closer fellowship, and they are offered as a partial, if not an entire, solution of these questions. Now we have no "absent" list reported in the Year-Book. Now every member is in direct communication with the church committee; and no member has a chance to be forgotten by the church, whatever may be his attitude toward her. These resolutions have been in operation for nearly a year. When they went into effect, being passed by the church, all members not in actual attendance were notified that they could take their choice as to where they were to be placed; and if nothing was heard from them it would be the choice of the committee to place their names upon the new "absent" list of the church. It is true that many names were placed on that list, but we have come into closer fellowship with all, and the new plan has proved a blessing on both sides.

Resolved, That the church committee be instructed to divide the membership into the active and the absent, and to keep separate records of each;

That the basis of the division shall be attendance upon the services of the church, and contributions to its support, in matters financial and spiritual; the committee having the power to transfer any name from one list to the other by the unanimous vote of the members present at any regular meeting, or at a special meeting when five members of the committee are present;

That the list of active members, and that alone, shall appear in the Year-Book and in the State Minutes of the denomination;

* This heading is intended to express our aim, not the dogmatic assertion that the articles following contain the ultimate solution of their respective problems. We seek for our readers the Best Methods, and know no better way to secure them than to make known what are considered such by those who have tried them. We hope the suggestions will stimulate thought and discussion, and brief expressions of opinion regarding them will always be welcomed. Nor do we forget that the spirit of applying a plan often transcends in importance the plan itself. For example, a primitive method used in a spirit of Christian love will succeed where without it the most advanced ideas will utterly fail.

That this is intended to secure the right basis of representation, and not to debar any one from the privileges of the church; to keep all in touch with the life and work of the church, and not to let any slip away from it. A member who is absent from the city who will write to the committee once, at least, each year shall be considered an active member; and one who lives in the city and does not attend the services of the church and makes no contribution to its support, financially or spiritually, shall be considered an absent member, who may be transferred to the active list on resuming his covenant obligations to the church;

Members shall not be put upon the absent list without being notified of this resolution of the church; but when, after being notified of the intention of the committee, a name is put upon the absent list, that person shall have no right to receive a letter of recommendation to another church till the church committee is satisfied of the worthiness of the person asking it.

To many this plan may seem harsh. But it is not when in tactful operation. The kindest of letters was sent by the committee, with a copy of the resolutions and no offense was taken by any who responded, while many letters contained expressions of loyalty and love that almost brought tears to the eyes. While the church thought that she was forgotten these absent members were thinking that the church had forgotten them. Others were found who had united on confession with other churches. Some were found to have joined the church triumphant. Those living were glad to be remembered and to give reasons for continuing their relations, while the church was blessed in the new interest on both sides.

Other churches are evidently working along the line suggested in the above article. The following admirable letter, prepared by Rev. E. M. Noyes, will be found suggestive, and has met with equally gratifying response. These reminders are sent out as registered mail, and the signed receipts required by the post-office department, and usually received within ten days from the date when the letters are sent out, indicate unfailingly whether or not the person is living and at the address named:

The First Church in Newton retains its interest in, and recognizes its responsibility for, its absent members. We believe that, as a rule, Christians will promote their own spiritual growth and serve the interests of all our churches by promptly identifying themselves with the churches in the communities where they reside. For this reason our manual provides that "members are expected . . . in case of removal to other communities promptly to request letters of transfer to other evangelical churches. If non-residents continue in membership for reasons satisfactory to the standing committee, they should report through the pastor or clerk at least as often as once a year." The by-laws also give to the church authority, "after due notice and hearing," to "terminate the membership of any person who has been for two years non-resident without reporting." But we do not wish to take this action in any case if avoidable, and we realize that good reasons often exist for the failure of absent members to send for their letters or even to report promptly.

In your own case, if for satisfactory reasons you desire to retain your membership, we shall be glad to have you do so, and shall hope to hear from you in response to the invitation to the annual meeting, if at no other time. But if no such reasons exist, we suggest that you express to us your choice of some evangelical church to which we may recommend you for fellowship at an early date. Inclosed please find two blanks, one of which you are asked to fill out, sign and return to us at your earliest convenience. The church has voted to drop from its roll the names of those persons who make no response to its repeated inquiries.

This letter is signed by the pastor and clerk. The first of the blanks referred to is headed:

For reasons hereinafter stated, I desire to retain my membership in the — Church.

The second begins:

Having removed my residence from —, I desire a letter of dismissal from the — Church in — and of recommendation to the — Church.

Before the annual meeting this church sends notices to all members on its roll, including absentees, inviting them to the business meeting of the corporation and to the annual reunion and supper, asking for a message in case attendance is impracticable and inclosing an addressed postal for reply. So general is the response that annual returns are secured from over ninety per cent. of the membership, and it is expected that this proportion will be increased by the use of the letter printed above.

Evangelistic Work in Nebraska

Never perhaps have there been so many evangelistic services in progress at the same time as during the present month. At Crete the Methodist church united with ours and secured the services of Evangelist L. P. Rowland. The interest deepened daily, the students of Doane College assisting in the good work. Red Cloud, also, has felt the spiritual uplift of the union evangelistic meetings held by Mr. Rowland, and fifteen came into membership at the last communion. Rev. Arthur T. Reed, whose success in this line has commended him to the churches of Ohio and whose services Nebraska churches have greatly desired to secure, is proving himself an efficient leader in assisting Rev. R. T. Cross at York and already has engagements with Plymouth Church, Lincoln, and at Wahoo.

Rev. W. E. M. Stewart and his wife are preaching and singing the gospel at Crawford with persuasive tenderness and success, and ten persons have already joined the church. Mr. Stewart has lately closed his pastorate at Douglass, Wyo., and his wife was ordained there for evangelistic work. Rev. C. S. Harrison has been spending ten days with Rev. G. H. Hull of Fairfield and there have been a large number of conversions. The local papers and the pastor of the church testify to Mr. Harrison's efficiency in the work with them. Twelve persons have become members, six on confession.

The Wahoo churches united in special meetings under the lead of a converted Japanese whose earnest addresses and personal influence led many Christians to higher views of the Christian life and to deeper devotion. Rev. J. B. Stocking, pastor at Wahoo, will soon unite with Supt. J. D. Stewart in holding a meeting at Malone, the nearest station on the Burlington route, where the latter has lately established a Sunday school. No S. S. or preaching services in English had been held here for some years, but Mr. Stocking will hold occasional meetings Sunday afternoons.

Rev. F. F. Lewis of Holdrege, without waiting for the coming of an evangelist, is leading his own people in special efforts to strengthen the life of the church and to win outsiders. Rev. C. H. Heustis, who has charge of the wide field including Doniphan, South Platte and West Hamilton, was assisted in special work at the latter point by Superintendent Stewart and is now engaged in a two weeks' campaign at South Platte, where he has been assisted by Superintendent Bross. At a largely attended meeting at Doniphan, this church resolved to unite with the other two in a strenuous effort to reach self-support at the close of the present year and to retain the present pastor. Rev. C. W. Preston has spent a week at Seneca, an out-station associated with Thedford, and the way seems open for a church with a membership of twelve to fifteen. Rev. C. G. Murphy, S. S. missionary for southwestern Nebraska, is engaged in special work with Rev. A. L. Turner of Indianola, at his out-station, north of the town. The season throughout the State promises to be one of large ingathering.

H. B.

The Indian Famine and America's Responsibility

BY REV. J. E. ABBOTT

The relation of America's wealth to a famine in India is not well understood. The relation is not merely that of abundant riches on the one side and starvation on the other, but one far more vital, which places a responsibility on America that cannot be shirked. The obligation arises from these facts connected, strange to say, with the practice of missionary comity. The whole of India is practically parceled out to different missions, so that each mission has its own territory for the evangelization of which it alone is responsible. Only in the large cities are various missions working in the same place, and even here the divisions are by wards. Allowing for exceptions, the universal rule is that to each mission belongs certain territories which it evangelizes through its agents without interference from others. So when a famine occurs in any part of India, and the missionaries turn from their regular work to that of saving life, each mission working in that section finds itself the only avenue for Christian benevolence in that field. Missionaries of other missions are busy in their own respective fields caring for their suffering constituents. The starving ones of any particular territory, therefore, can practically receive Christian benevolence only through the mission that works in that territory.

Scattered over India are many missions belonging to America. Spiritually the American flag flies over these little portions of territory. Side by side are these and other English, Scotch, German and other missions. When a famine affects a region covered by several of these missions, each becomes of necessity responsible for the relief of its own suffering constituents. If then America fails to respond to the cry for help that comes from her missionaries, the districts they are responsible for are left without help. Naturally Christians of England and Scotland send their contributions through their own missionaries, and by them are locally distributed under their own personal supervision in their own fields. As a matter of history this was the case in the great famine of 1897. Whatever of help from Christian benevolence reached the people where American missionaries worked, it was from American sources.

Another famine has now begun in India. It covers the Bombay Presidency, the Berars, a part of Hyderabad, the central provinces, Rajputana and a part of the Panjab. At present it is worst in Gujarat, a province of the Bombay Presidency. All over this famine area are American missions of the various boards and the suffering in their respective districts will not find adequate relief if American money does not flow to them. Government aid is of course general, covering the whole famine area. Relief works of various kinds are started, and people are paid a pittance just sufficient to keep body and soul together. In connection with government operations missionaries more or less work, but it is easily seen that not all of the suffering ones can work on these relief measures. There are the aged, the feeble and women in conditions of delicacy. If Christian philanthropy does not reach them they must die, or at the least suffer what human beings ought never to suffer when there are those who can furnish relief.

The obligation, therefore, resting on America is clear, and there ought today to be a steady stream of money flowing through the different American missions to meet the situation, which daily is growing more tragic. Money sent through the American Board will reach territories south and east of Bombay; through the Presbyterian Board, regions in the central provinces, Panjab and Kolhapur; through the Methodist Board, Gujarat. Other territories through other boards. Three hundred thousand are now in government

relief works in various parts of the famine area, and that number must rapidly increase. It is not, therefore, that the appeal comes to America in the ordinary form of the hungry crying to the well fed, but because of an obligation for all territories covered by our missions, and unless this present urgent cry from India is answered by generous response the unrelieved cry of suffering will lie at America's door.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Dec 24-30. Our Royal Brother. Heb. 1: 1-9; 3: 6.

An interesting passage in the life of Dr. L. Dale tells of the comfort he derived when his little child died, from the thought of Christ as his brother. That single phase of the Saviour's relation to him seemed to fit his immediate need best. Sooner or later every one finds himself wanting just this special ministration from the Son of Man. His Saviourship, his Mastership, his kingship, his friendship—each has its own value and importance for the Christian life, but times arise when we like to think of Jesus, not as some compassionate person from another and different realm of life, but as the closest of blood relations, as bound up with our personal identity as no outsider, however dear as a friend, can be. It is the same feeling which a man has when his brother has earned a fortune while he himself has remained poor, or become the idol of a nation while he continues in his old-time obscurity. But he knows, and he rejoices to know, that his successful and famous brother cannot, will not, would not disown the one who played by his side in childhood and partook of the same parental care.

If Jesus be our brother indeed, it means that he understands the forces of our nature. Who better than a brother or a sister can realize the power of inherited passions, or of a moody disposition, or of a weak and vacillating will? The same blood which flows in his veins flows in yours. You may have gotten a little better mastery of your pride or your avarice, but the seeds of it are still in your nature as in his. Therefore you know how to be pitiful, to be merciful, as the man of alien blood, however naturally sympathetic, cannot be. "Wherefore it behooved him in all things to be made like unto his brethren." That means also that no sorrow, no bereavement can come to us which is not actually Jesus' sorrow too. It hurts him in the same way that it hurts us. "In all their affliction he was afflicted."

But if he shares our nature we share his:

And every virtue we possess,
And every victory won,
And every thought of holiness
Are his and his alone.

We share with him those impulses which sweep one along toward holiness and God. The humble painter who gazed upon the works of Raphael and Murillo said, reverently but resolutely, "And I, too, am a painter." Conscious though we are of blemish and stain, we are justified in saying, as we look upon the spotless character of our elder Brother, "We, too, are divine."

For it is our royal Brother of whom we are thinking, of one who has received heavenly honors and to whom all power has been committed, who, having made purification of our sins, now gives liberal gifts unto men. O, why should not we avail ourselves of these rich bestowals and stand with heads lifted up and exultant. Think what some of these gifts are—the sure knowledge of God, the certainty of forgiveness, the power wherewith to lead courageous and useful lives.

Why these honors to Christ? Because he loved righteousness and hated iniquity. That was the thing in Jesus which God loved most

and for which he rewarded him. And that is the reason why hundreds of congregations, gathered in every clime, each Lord's Day sing, "All hail the power of Jesus' name." The secret of his exaltation was his love and pursuit of goodness, simple goodness, and in proportion as we share our royal Brother's passion for righteousness he will not be ashamed to call us brethren.

A Tenth Anniversary in East Orange, N. J.

The tenth anniversary of Dr. F. W. Baldwin's pastorate in Trinity Church, East Orange, was observed Sunday, Dec. 3. In recognition of the day, an effort was made, through cards of invitation, to reach all who had been members of the church and congregation during these years, and many of the old members returned to renew pleasant associations and offer congratulations. In the morning the pastor preached a historical sermon, outlining the work done, and at the second service there was an address by Rev. W. H. Ward, D. D., editor of the *Independent*.

During this pastorate a beautiful new edifice has been erected and paid for, the regular attendance and membership have nearly doubled, and the church has increased greatly both in material and spiritual strength, until it is now recognized as one of the strong churches of our order in New Jersey. The people have raised the pastor's salary twice since he was settled, without solicitation, and have been generous contributors to the cause of missions, the amount reaching in some years as high as twenty dollars per resident member.

A social reunion and reception was held on Tuesday evening, the 5th, with brief addresses by neighboring and visiting clergymen, including Dr. A. J. Lyman of Brooklyn, Dr. Baldwin's brother-in-law, and Drs. Brown and Everest of East Orange, Ludlow and Hopwood of the Presbyterian Church, and others. Letters were read from many who could not be present, including Dr. Bradford of Montclair, who was ill, expressing not only a deep personal affection for Dr. Baldwin, but the highest appreciation for the work he has done in Trinity Church, and the esteem in which he is held among all the churches.

A New Church at Mt. Hermon School

As a natural result of the erection of the new chapel at Mt. Hermon School a new church has been organized. It is independent, the ninety-one charter members representing twelve different evangelical denominations. It is expected that Rev. C. I. Scofield will be its first pastor, spending one Sunday of each month with several additional days in residence at Mt. Hermon, the Northfield church agreeing to release him for this service and to supply its pulpit on that Sunday. Deacons and other officers have been elected, a part of whom are from the student body. On Sundays when the pastor is not present the pulpit at Mt. Hermon will be supplied by visiting ministers representing different evangelical denominations.

It is the aim of the new church not to draw in any way from the churches in its neighborhood, but to send out its members to co-operate with and strengthen them. The effect of centering the spiritual life of the school in this new organization is already evident.

The church committee plans to place special emphasis in the church life on prayer meetings and on missionary activity, and it is expected that the church will have from the beginning its own representatives whom it will support, through the missionary boards, on the home and foreign fields. At the first communion service, Dec. 10, fifteen new members were added on confession of faith.

J. M.

LITERATURE

BOOK REVIEWS

DR. RHODES'S HISTORY

The fourth volume of Dr. J. F. Rhodes's *History of the United States from the Compromise of 1850* takes up the narrative in the spring of 1863 and continues it to the second election of Lincoln in November, 1864. Readable as any story, it yet exhibits the painstaking and critical qualities of the trained investigator, analyst and narrator. It is discriminating and well balanced and, although opinions would differ as to the significance of some details omitted, events of importance are described with judicious fullness, and nothing which is not important is treated as if it were. The author has made extensive, conscientious research into the manuscript records of the period covered by the Civil War, has mastered the various statements and narratives of other authors and has reached his own conclusions, which he states, especially when they differ from those of other men, with positiveness and with modesty.

Without any distinct effort to follow the pictorial method of narration, he naturally has thrown the leading facts or episodes into such bold relief that his volume to a large extent is a series of pictures, clearly drawn and strikingly impressive. For example, the sluggishness of McClellan; the interferences, always well meant but sometimes almost fatal, of Lincoln, Stanton and other officials at Washington; the attitude of England toward the contending parties; the story of the Alabama and the warnings which failed to prevent her sailing as well as those relating to other privateers, the escape of which was forestalled; the effect of the Emancipation Proclamation; the darkness of the depressing period in the early part of 1863, after the disaster at Fredericksburg; the history of Vandalism and his treasonable utterances; and the Battle of Gettysburg—all these and many others are like so many successive scenes in a panorama which pass before the reader's mind, each as distinct as possible and each related closely and vitally to its predecessor and its successor.

The outcome is a narrative nervous with virile force yet always self-contained and sufficiently restrained, full of the interest of intense conviction, toned down but not in the least diminished by the entire candor with which men and events are discussed. The author has strong opinions but is not a partisan. He believes thoroughly in the inexcusable and ruinous sluggishness of General McClellan, for example, but he never fails, when justice requires it and opportunity offers, to explain and defend McClellan's course with as much fairness as that of a loyal friend. In material, in plan, in treatment and in style the volume is worthy of confidence and respect. It is a good example of the best historical writing of our time. [Harper & Bros. \$2.50.]

DR. KUYPER ON CALVINISM

The L. P. Stone lectures for 1898-99, delivered by Prof. Abraham Kuyper of Amsterdam, were about Calvinism. In view of the current disposition, even among many conservative thinkers, to abandon Calvinism, in whole or in part, it is significant that so learned and eminent a theologian as Dr. Kuyper avows with almost aggressive distinctness that he has found rest and inspiration in Calvinism and regards it as the only decisive, lawful and consistent defense of Protestantism against encroaching modernism. He draws in these lectures a clear and accurate picture of the spirit of the age, which he terms Modernism, and then explains at length how it can be controverted and overcome only by Calvinism.

His essay is partly historical, partly philosophical. He develops the rise of the early conception of Calvinism from its specific religious consciousness, and shows how its peculiar theology grew up and how it came to

have a potent and controlling influence over the life of great numbers of men. He compares it with other religious systems, Romanism, Islamism, etc., and shows that it has led to a higher development than any of them, and that the reason why it is challenged by Modernism is because it is the champion and representative of true Christianity. He discusses Calvinism as a life system and its relation to religion, politics, science and art, and the closing lecture deals with Calvinism and the Future.

He is ingenious, sometimes, in his pleadings. It is natural that he should regard Calvinism as the life of the church and as always promotive of freedom, and there is force in his claim that Calvinism has restored science to its domain and secured for it liberty, even if its work in this direction sometimes has been indirect. But the relation of Calvinism to art is not so obvious. He admits that it has no art style in its religious development, but insists that this is because its religious development is too high for expression in visible, sensuous form. And he asserts that the principle of Calvinism offers a helpful interpretation of the nature of art and that it has advanced art by releasing it from the guardianship of the church. There is more in this than is at first apparent.

His summary of the present religious and moral condition of the world is interesting and his plea for a new Calvinistic development is strong. Some readers will have the feeling that he regards Calvinism almost too much as if actually on a level with the inspired writings, but perhaps this impression is not fully warranted. At any rate, the book is a masterly setting forth of the author's beliefs. [F. H. Revell Co. \$1.25.]

RELIGIOUS

Something like twenty-five or thirty discourses, by Prof. Robert Flint of the University of Edinburgh, are gathered in a volume, *Sermons and Addresses* [Charles Scribner's Sons. Imported. \$2.50]. Some have been printed before, but most of them appear for the first time. The author is a scholar, as every page makes clear, but he also has in a high degree a sense of what the intelligent, but not necessarily scholarly world needs to have said to it, and of the true way in which to address it impressively. These are plain sermons, although learned. They are thoughtful but not abstruse. They seldom rise to real eloquence but they abound in true feeling, and they must have been heard originally with genuine interest. The volume is a good example of the best type of modern Scotch sermonism.

Self Supporting Churches and How to Build Them [Better Way Publishing Co. \$1.00]. The book is not quite wisely named. Out of its eighteen chapters more than half describe the life and work of Dr. Crosby H. Wheeler, for forty years a missionary of the Board at Harpoon, or deal with other subjects collateral to, but not directly involved in, the self-supporting church. In fact, only five chapters appear to deal directly with the theme of the book. These embody useful experiences and observations, but not a great deal which is new. Yet it is an interesting and a valuable book, even in spite of being somewhat miscellaneous in contents and loosely arranged. Missionaries and their friends, and especially the large circle of Dr. Wheeler's acquaintances, will value it.

Dr. J. E. Sagebeer has applied the method of legal inquiry successfully to the study of the Scriptures in a small volume, *The Bible in Court* [Lippincott Co. \$1.25]. A week or two ago we called attention to the short and excellent treatise upon the same general subject of the late Judge E. H. Bennett of this State. Dr. Sagebeer's volume is more elaborate, but reaches the same result in its establishment of the claims of the Bible to acceptance by many facts based upon the usages of the legal profession. It is a successful piece of reasoning.

Dr. R. S. MacArthur has gathered into a new volume twenty-four Sunday evening discourses on *The Old Book and the Old Faith* [Treat & Co. \$1.50]. They form an elaborate and spirited defense of the Bible, of its inspiration, authority, unity and influence. And from a considerable diversity of points of approach the author comes always to the same central truth, which he enforces vigorously, that of the obligation of one and all to believe in the Bible and in the Redeemer whom it reveals. The book contains many eloquent and more pithy and impressive passages, and is a good example of a certain kind of pulpit work. —Messrs. Little, Brown & Co. publish *Behind the Veil* [75 cents], by an anonymous author. It is a sort of vision of the life immediately after death, and has the interest of any reverent and vivid fancy on that subject without having any more basis of authority than many other such fancies which have been put into print.

Dr. H. E. Jacobs and Rev. J. A. W. Haas have edited the *Lutheran Cyclopaedia* [Charles Scribner's Sons. \$4.00], with the co-operation of various European scholars, and it presents a summary comprising the doctrine, life, customs, history and statistics of the Lutheran Church. It has been prepared almost entirely in America by expert and loyal Lutherans, and members of that branch of the church will find it invaluable, while members of all other Christian denominations will prize it, so far as they have occasion to consult it as a work of reference. The greatest care has been taken to render it alike sufficiently comprehensive and worthily accurate. It ranks with the best books of its class. —*Saturday Afternoon* [Am. Baptist Pub. Soc. 25 cents] is the title which Dr. Wayland Hoyt has given to a series of conversations for the culture of the Christian life. They are informal and practical.

Vest pocket manuals on the International Sunday School Lessons must be popular, judging from the number of editions issued. *The Gist of the Lesson* [F. H. Revell Co. 25 cents], by Rev. R. A. Torrey, gives three pages to each lesson, with text printed in different kinds of type, exposition and questions. It is handy, suggestive and stimulating. —*The Pocket Commentary* [F. L. Ewell. 25 cents], by Dr. De Loss M. Tompkins, devotes two pages to the text, outline study and reflections. It is compact, scholarly and helpful.

STORIES

Dionysius, the Weaver's Heart's Dearest [Charles Scribner's Sons. \$1.50] is by the late Blanche Willis Howard. This is a clumsy title for a bright and wholesome book—wholesome in spite of the moral lapse of the heroine, which is a feature of the plot, because it suggests how errors may be lived down and a life apparently wrecked may be cleansed and ennobled. It is a weak point in the plot, however, that the heroine should have been captivated by the man who deceived her. She is too strong and inherently noble to have been guilty of such an inconsistency. The actors in the story are Germans, mostly peasants, and the narrative is fresh and powerful and deals skillfully with some of the deeper possibilities and experiences of human nature. —*Arms and the Woman* [Doubleday & McClure Co. \$1.25], by Harold McGrath, is a new addition to the library of sensational and picturesque fiction which Dr. Conan Doyle and Anthony Hope have made so popular of late. It is a good piece of work in respect to daring complications of plot and vivacious and dramatic narration. After sufficient agony of all sorts the hero and heroine are united and peace reigns throughout the formerly agitated region.

A dark, stern, cool hero, with a fiery torrent of earnestness and passion underneath, and a wild, reckless, but not unlovable, girl are the hero and heroine of *A Son of Empire* [J. B. Lippincott Co. \$1.00], by Morley Roberts. The reckless improbability of the heroine's successful scheme for improving the fortunes

of the man whom she loves rather takes away one's breath, as does the manner in which she throws herself at his head. But in spite of its apparent improbability the story is brisk and entertaining.—*My Lady and Allan Darke* [Macmillan Co. \$1.50], by C. D. Gibson, is a capital story, the scene of which is on the Virginia coast. It is recklessly improbable, and yet by no means impossible, and its simple but striking plot is finely worked out, and the reader is enchained to the very end. It is a really powerful bit of work, and all the stronger because of the paucity and simplicity of its material.—*The Island* [Century Co. \$1.50], by Richard Whiteing, is the author's first story. It tells of a young English peer cast away on Pitcairn Island, and it is a romantic and picturesque idyl, which veils without wholly concealing the keenest sort of satire on modern English social life. The romance is fascinating and the whole story is delightful.

An Unknown Patriot [Houghton, Mifflin & Co. \$1.50], by F. S. Child, is a story of the secret service during the Revolutionary War, and is one of the most skillfully conceived and worked out plots of recent volumes of colonial or Revolutionary literature and is written with more than ordinary grace and charm. It is a delightful book and deserves a permanent popularity.—*The House of the Wizard* [McClurg & Co. \$1.25], by M. I. Taylor, takes back the reader to the times of Sir Walter Raleigh and Queen Elizabeth and is a story of adventure and love quite equal in interest to the author's earlier volumes. Miss Taylor knows how to adjust her surroundings to the movement of her story so that their harmony is felt without being paraded, which is one of the highest qualities of the successful novelist.

Messrs. T. Y. Crowell & Co. have sent us what seem to be three more volumes in the What Is Worth While series. *Miriam*, by Gustav Kobbé, a touching and strongly drawn story of the new South Shoal Lightship No. 1, off Nantucket; *How Mr. Rhodda Broke the Spell*, by Mark G. Pearse, the scene of which is Cornwall and the theme of which is the local superstition of the region and how subjection to it was relieved; and *His Mother's Portrait* [Each, 35 cents], also by Mr. Pearse, which tells pathetically the inner story of an outwardly tranquil life. In a narrative form each of them teaches some vital lesson.

Mr. C. G. Leland has devoted some years to translating the unpublished *Legends of Virgil* [Macmillan Co. \$1.75]. These date from the middle ages, and in them the poet appears as a magician. They have a diverse and striking charm, and the author has collected nearly or quite a hundred, of which about one half appear in this volume. He believes that the sorcerers preserved many of these legends, handing them down among themselves, and that they embody a certain kind of witch or goblin religion in which the Roman people believed. Both from the fanciful and the historical point of view the psychologist and the student of folk-lore will prize the book.—Julian Hawthorne, Charles G. D. Roberts, Count Tolstoi and others contribute a short story apiece to *One of Those Coincidences and Ten Other Stories* [Funk & Wagnalls Co. \$1.00]. They are striking stories, illustrating some of the best work of the sort which has been recently done. The collection certainly is one of the most interesting which we have seen. The book is interesting.

JUVENILE

Rob and Kit [Little, Brown & Co. \$1.00], by the author of *Tip Cat*, etc., is English in scene and character, is simple and not very exciting in plot and, indeed, contains no very conspicuous features, yet possesses the undeniable and strong attraction which the author never fails to exert. It seems to be a sort of emanation of an artless and sincere character which makes whatever she writes so simple and straightforward in its appeal to the reader's interest that there is no denying

it. The boys and girls will enjoy the book heartily.—A story for girls, and a good one, entertaining and high toned throughout and imparting wholesome ideas of life and service, is *Wheat and Huckleberries* [W. A. Wilde & Co. \$1.50], by Mrs. Charlotte M. Valle. The characteristics of the middle West and New England are skillfully portrayed.—Several girls upon leaving school form a society for the maintenance of friendship and intercourse. What became of them and how their various fortunes in life developed is told entertainingly in *Trefoil* [Thomas Nelson & Sons. \$1.25], by M. P. Macdonald. It is a bright and entertaining book and the girls will like it.

In *The Queen's Rangers* [W. A. Wilde & Co. \$1.50], Mr. C. L. Norton has written a stirring account of some young Americans who had to face the problem whether they should enlist in the British army at the time of the Revolution in order to render important ultimate service to their own country. They decide to join the king's forces, but only temporarily. Their experiences are narrated at length and with no small degree of zest.—*The Young Puritans in Captivity* [Little, Brown & Co. \$1.25], by Mary P. W. Smith, tells of events connected with King Philip's War and describes the capture of some white children by Indians and their life among the tribes. It is well studied and worked out and the boys and girls will find it exciting.—Another stirring book is *The Young Rajah* [E. P. Dutton & Co. 75 cents], by A. L. Knight. It deals with fighting and adventures of various kinds, the hero being a young Scotch boy whose parents live in Ceylon. It is full of adventure and is finely illustrated.—*A Little Daughter of the Revolution* [F. A. Stokes Co. \$1.50], by Agnes C. Sage, is a more picturesque and vivacious volume intended especially for girls. It deals with some of the leading colonial families, and is one of the best books of its rapidly increasing class and is illustrated with special appropriateness by Mabel L. Humphrey.

Mr. Stockton, the humorist, has reprinted in a volume, *The Young Master of Hyson Hall* [Lippincott Co. \$1.50], a story already published serially as *Philip Berkeley*, or *The Master's Gun*. It does not represent him at his best, but it is a bit of his early work, as it is seventeen years old. It shows something of his originality of conception and is by no means lacking in enjoyableness.—*The Adventures of a Freshman* [Charles Scribner's Sons. \$1.25], by Mr. J. L. Williams, is based on expert knowledge, but deals too largely with the sensational side of early college life. It is bright and stirring, but not up to the author's earlier volumes.

The same juvenile readers will find somewhat the same sort of material, and equally well set before them, in *The Half Back* [D. Appleton & Co. \$1.50], by R. H. Barbour, a story of the athletic side of school life. Golf, football, rowing are prominent in the book, and the only objection to it which we have is that it may leave the impression upon some readers that athletics are more prominent in school life than they really are.

—A book for schoolboys is Harold Avery's *Mobsley's Mohicans* [Thomas Nelson & Sons. \$1.25]. The scene and actors are English and the boys are lively youngsters, and their fun and frolics and scrapes make an entertaining story which is not without its helpful impressions.

The Little Browns [Scribners. Imported. \$2.00], by Mabel E. Wotton, is for the young children, and is sprightly and amusing in text and appropriately illustrated by H. M. Brock. It is one of the best of the juveniles of the year.—The Scribners have also sent us *The Princess of Hearts* [Imported. \$2.00], by Sheila M. Braine, with illustrations as good as Mr. Brock's, and that is speaking strongly, by Alice B. Woodward. The story is sufficiently absurd, and the pictures fit it admirably. The result is a really comical and delightful fairy book.—*Zodiac Stories* [E. P. Dutton & Co. \$1.50] is the odd name which Blanche M.

Channing has given to a pleasant collection of short stories which were suggested, like their name, by the signs of the zodiac. The younger children will relish these sketches, but they will please the older ones also. They are good examples of work of their class.

The Book of Knight and Barbara [D. Appleton & Co. \$5.00], by D. S. Jordan, contains a series of stories told to children. The author excels in telling nonsense stories, and the illustrations, which were selected from the designs furnished by hundreds of school children in California to whom the stories were submitted, are as roysteringly comical and appropriate as the stories themselves. The effect of this blending is to give the reader a volume the like of which he never saw before and which he will prize for many reasons.—*The Talking Thrush* [E. P. Dutton & Co. \$1.50] contains a group of tales collected by W. Crooke in India and retold by W. H. D. Rouse. The actors are animals or birds—the rabbit, wolf, parrot, crow, jackal, etc.—and they are individualized and put through their paces in a manner which resembles that of Uncle Remus and also has a distinct flavor of the Orient. The boys and girls will regard the book as one of their favorite Christmas gifts.

The author of *Sparrow the Tramp* and other very popular books for children, Lily F. Wesselhoef, has written another amusing and delightful book, *Madam Mary of the Zoo* [Little, Brown & Co. \$1.25]. It is quite worthy of its predecessors and the children will rejoice in it.—*Bruno* [Little, Brown & Co. 75 cents] is a dog about whom Mr. W. B. Dewey has written a capital book. In fact, it is a biography of Bruno. All who appreciate the satisfaction which there is in the loyal devotion of a good dog will enter into the charm of this book.—A number of stories by Mary Hallock Foote, which have been printed already in *St. Nicholas*, are grouped into a tasteful volume, *The Little Fig Tree Stories* [Houghton, Mifflin & Co. \$1.00]. Most of them deal with Western scenes and people. They are all bright and enjoyable.—*Little Folks at Brookside* [E. P. Dutton & Co. \$1.25], by Mrs. D. P. Sanford, is for the younger children, and is a series of short and entertaining stories arranged so that the volume may be used as a reader. It will beguile the beginner pleasantly through the first steps in the way of knowledge.

Mabel Osgood Wright, in *Wabeno the Magician* [Macmillan Co. \$1.50], offers a sequel to *Tommy-Anne and the Three Hearts*. It is a fantastic but fascinating book for the boys and girls, daring all sorts of things, but justifying its incursion into the realm of the romantic. It is illustrated freely and well.—*This and That* [Macmillan Co. \$1.25] is by Mrs. Molesworth. It tells of two very little children, and those of their own age will delight in the account of their feelings and experiences. It is amusing and admirable.—The *Sunny Hour* series, by Mrs. Anna B. Bryant, includes six little books: *Bertha's Garden*, *Two Little Girls*, *Polly Peacemaker*, *A Bird Party*, *Papa's Birthday* and *The Prettiest Tree* [Pilgrim Press. \$1.50 per set]. Each volume contains a number of short stories, and they exhibit a true understanding of what the younger children like and need to read and hear. They are pretty books, entertaining and excellent in all respects.

The Adventures of a Siberian Cub [L. C. Page & Co. \$1.00], translated from the Russian by Léon Golschmann, is full of animal life of all sorts, and the boys and girls will enjoy it on that account and also because of the interest which the difference between Russian and American authorship imparts to the book. It also abounds in illustrations.—A new edition of *Mother Goose's Nursery Rhymes* [J. B. Lippincott Co. \$1.75], illustrated lavishly by F. Oppen, will afford genuine delight. All the familiar nursery ballads and some not so familiar are grouped in a charming book, and the absurd, but appro-

prize and spirited, pictures will make every young reader laugh heartily.

MISCELLANEOUS

Two sterling volumes relating to our new territorial acquisitions are Mr. F. D. Millet's *The Expedition to the Philippines* [Harper & Bros. \$2.50] and *Tomorrow in Cuba* [Harper. \$2.00], by C. M. Pepper. The former describes the author's journey to the Philippines with General Merritt's expedition, and the progress of the struggle there during the summer of 1898. It is elaborate and graphic, written in the best style of this expert war correspondent, and full of interest and information to all American citizens. It does not add much to our knowledge of the Philippines, or even of what went on there when the author was present, because many other accounts have anticipated it, but it is one of the best narratives which the war has brought forth. Its general estimates of our troops and of their behavior both in battle and in camp are highly favorable. Yet one can see from admissions here or there that some of the complaints made against us probably have a certain amount of foundation. But if the American volunteer is what he is represented as being in these pages, and we have no doubt that he is, nobody need be ashamed of him. The other volume is even more important and valuable. It is not the conquest of Cuba which is described, for, unlike the Philippines, in Cuba this is complete. It is historical only so far as is necessary to make clear the relations of the Spanish to the Cubans and to ourselves. It is rather a study of political, social, commercial and religious conditions, and is intended to enable the American reader and the ordinary American citizen to master the situation in Cuba intelligently; not in full, of course, but so that he need make no serious mistake in regard to it. The author believes firmly in the value of American authority in Cuba, but points out frankly certain dangers and disadvantages which must be carefully taken into account. It is with hardly an exception the most comprehensive, the most timely and the most trustworthy study of Cuba which has come out.

Rev. Dr. Hillis contributes two volumes to the literature of the season. One is a somewhat elaborate treatise, *Great Books as Life Teachers* [Revell Co. \$1.50], a series of studies in real and ideal character in which he also does, more gracefully yet not less vigorously, much of the work which the Scotch professor, S. L. Wilson, has just done in his striking book, *The Theology of Modern Literature*. That is to say, he has sought in the writings of Ruskin, George Eliot, Hawthorne, Victor Hugo and others the moral teaching which they, consciously or unconsciously, offer, and has sought to interpret it for the benefit of the world and the special uplifting and enlightenment of the downcast in heart or doubtful in faith. The literary charm of these essays is great. Their spiritual force is equally conspicuous and helpful. They do not preach, yet they impress invaluable truth upon the reader.—The other volume is short, but equally rewarding. *Right Living as a Fine Art* [Revell Co. 50 cents] is its title, and it is a study of Channing's Symphony as an outline of the ideal life and character. In terse phrase it popularizes and impresses great and telling truths.

It is a queer volume which Mr. H. P. Arnold has entitled *Historic Side Lights* [Harper & Bros. \$2.50]. It is a miscellaneous, picturesque collection of facts and fancies, anecdotes, literary curiosities, observations upon morals and religion, art, science, etc., most of which have a certain more or less remote relation to the life of Benjamin Franklin. The author evidently is a wide reader, and in a certain sense a specialist. He has grouped together everything which has come within his observation bearing upon Franklin, and has somehow connected it with the thread of his narrative, so far as he has any narrative. But the thread is necessarily

tortuous and tenuous, for it has to go in all directions and is spun out at enormous length in order to connect with everything which it is desired to hit on. It is a literary jumble containing much which is interesting, some things which are engrossing, a little which is uninviting and a great deal which might as well have been left out. It is a book to be dipped into rather than to be read.

Mr. J. B. Gilder has compiled a pleasant little volume of Mr. James Russell Lowell's *Impressions of Spain* [Houghton, Mifflin & Co. \$1.50], and Mr. A. A. Adey has supplied the introduction. The material is made up from Mr. Lowell's dispatches during his service as minister to Spain, and they treat of such topics as domestic politics, the death of Queen Mercedes, General Grant's visit, etc. They exhibit Mr. Lowell's acuteness of perception, felicity of description, good taste and power of interesting his readers, even in official matters, in a high degree.

Romances of Roguery, Part 1 [Macmillan Co. \$2.00], by F. W. Chandler, undertakes to cover a certain episode in the history of the novel, and in this part deals with the picaresque novel of Spain. The novel of roguery is peculiarly Spanish, although not solely confined to Spain. But Spain was the region in which it flourished most extensively and characteristically and, alike in its relation to Spanish literature and to the general study of social conditions of the time, the book supplies a well-defined lack. The picaresque or his feminine counterpart represents the light-fingered, light-tongued, light-footed rascal of all times and countries, but possesses a peculiar buoyancy, recklessness and impudence of his own. The various novels which describe him appeal very strongly to the Spanish mind, and in their abandon of narration they portray a kind of life which has a measure of historic interest because it actually has existed, and which has a certain fascination because of its independence of all times and restraints. The picaresque novel had a distinct career, rising from humble beginnings to a considerable height of literary and artistic excellence and then declining, until it practically disappeared. Mr. Chandler in this volume has made careful and elaborate study of the picaresque and his literature, and the volume is a distinct addition to the library of analytical and interpretative books, and is of great interest in spite of the frequent repulsiveness of its theme.

It is a book of plays, and charming plays, which Caro A. Dugan has gathered in a little volume, *For the King's Jester* [Houghton, Mifflin & Co. \$1.50]. There are nearly a dozen short plays, bright, effective and some of them more or less musical, arranged for small stages and implying also costumes easily prepared, and in every way adapted to do good service in the home or among comparatively small circles where an entertainment of this class is desired.—Mr. Edward Bicknell's *The Territorial Acquisitions of the United States* [Small, Maynard & Co. 50 cents] is a little historical sketch, substantial and timely, which scholars will be glad to welcome for its convenience as a reference book. It includes our recent acquisitions and is up-to-date in all respects. Of the Copley series, which Messrs. T. Y. Crowell & Co. are bringing out, eight volumes are now issued. They are Curtis's *Prue and I*, Mrs. Gaskell's *Cranford*, Hawthorne's *House of the Seven Gables*, Kipling's *Barrack Room Ballads*, Halévy's *Abbé Constantin*, Meredith's *Lucile* and Longfellow's *Hiawatha* and *Evangeline*. Each volume is printed and bound tastefully and there are many admirable illustrations. The special feature of the series, however, is the colored pictures, several of which are bound in each number and which are admirable examples of delicate and, at the same time, interesting and masterly work. The familiar books hardly could be made more attractive, and they must become increasingly popular from familiar use in this edition, es-

pecially as their price, \$1.00 a volume, is so very low.—Messrs. Harper & Bros., in *Life and Character* [\$5.00], have published a collection of miscellaneous drawings by W. T. Smedley, with descriptions from the pen of Mr. A. V. S. Anthony. The subjects appear to be taken from various popular novels, and they are fine illustrations of a high order of artistic work. Alike in selecting significant scenes and moments, in grasping the salient features of each situation and in spirited and expressive, as well as finely executed, workmanship, the book is of a very high order. Most of the pictures may be called society sketches, and they will delight a very large constituency of the public. They are fifty or more in number and a biography and sketch of Mr. Smedley also are supplied.

The Trinitarian Church Club of New Bedford has published a somewhat unique and very effective calendar, *The New Bedford Calendar for 1900*, in connection with a church fair. It contains the principal items of interest in the history of the city, with many illustrations of buildings and scenes in the city and vicinity. It is a good idea successfully carried out.

NOTES

—Mr. Joel Chandler Harris, "Uncle Remus," is at work in a new vein. He is writing a Revolutionary novel.

—The late Grant Allen's last story, an indictment of the Salvation Army, is to be printed in the *January Pall Mall Magazine*.

—When Knighthood Was in Flower has been selling for some weeks at the rate of 1,000 copies a day. It must be nearly, or quite, the most popular book of the year.

—Another hitch in the publication of Count Tolstol's new novel, *Resurrection*, has occurred. He has decided to extend it and divide it into three, instead of two, parts.

—The remains of two famous Danes, Tycho Brahe, the astronomer, and Jens Baggesen, buried the one at Prague and the other at Kiel, are to be transferred, by public subscription, to their native land.

—The *Publishers' Weekly* makes the timely statement that those interested in the history of the Boer-British controversy should consult the fourth volume of Lucas's *A Historical Geography of the British Colonies*, published by the Oxford University Press. It has good maps, and the record is brought down so as to include the Jameson raid.

—They do not always seem to take Mr. W. T. Stead, of London, as gravely as he takes himself. The *Critic* quotes the following:

Mr. Stead, the London *Outlook* understands, was moved to send a copy of his brochure, *Shall I Slay My Brother Boer?* to two London editors. One reply ran somewhat thus:

"Dear Mr. Stead: What, in heaven's name, have I to do with your family affairs?
Yours sincerely," —

And the other:

"My Dear Sir: By all means—if he insists upon it.
Yours faithfully," —

BOOKS OF THE WEEK

Little, Brown & Co. Boston.
UNDER THREE FLAGS IN CUBA. By George C. Musgrave. pp. 365. \$2.00.
THE IRON STAR. By John P. True. pp. 146. \$1.50.
LESSONS OF THE WAR WITH SPAIN. By Capt. A. T. Mahan. pp. 320.
THE SWORD OF JUSTICE. By Sheppard Stevens. pp. 275. \$1.25.

Ginn & Co. Boston.
TWELVE ENGLISH POETS. By Blanche W. Belamy. pp. 513. 85 cents.
HEIDI. By Johanna Spyri. Translated by Helen B. Dole. pp. 363. 75 cents.
LITTLE WANDERERS. By Margaret W. Morley. pp. 107. 45 cents.

Small, Maynard & Co. Boston.
THE LOOM OF DESTINY. By Arthur J. Stringer. pp. 208. \$1.25.
AARON BURR. By H. C. Merwin. pp. 150. 75 cents.
FREDERICK DOUGLASS. By Charles W. Chesnut. pp. 141. 75 cents.

Houghton, Mifflin & Co. Boston.
BEYOND THE HILLS OF DREAM. By W. Willard Campbell. pp. 137. \$1.25.
ECHOES OF GREEK IDYLS. By Lloyd Mifflin. pp. 78. \$1.25.

Silver, Burdett & Co. Boston.
READING: HOW TO TEACH IT. By Sarah Louise Arnold. pp. 288. \$1.00.

Milton Bradley Co. Springfield.
LOVE AND LAW IN CHILD TRAINING. By Emilie Poulsen. pp. 235. \$1.00.

Eaton & Mains. New York.
SUPPLEMENTARY HISTORY OF AMERICAN METHODISM. By Abel Stevens, LL. D. pp. 259. \$1.50.

THE GREAT SINNERS OF THE BIBLE. By Louis A. Banks, D. D. pp. 329. \$1.50.

GOLDEN ROD STORIES: *A Little Street Boy; A Tale of Two Monkeys; Little Muddy Roads; Bunny Run-away; Polly's Ticket; A Little Song.* Six vols. \$1.50.

MORNINGSIDE STORIES: *Circumstances Alter Cases; The Little Black and Tan; A Little Colored Boy; Alma's Roses; Jocko and I; Old Mr. Die.* Six vols. \$1.50.

THE BERKELEY LESSON BOOKS FOR 1900: SENIOR, INTERMEDIATE, BEGINNER'S. pp. 246, 235, 215. 15 cents each.

Harper & Bros. New York.
THE COLOSSUS. By Morley Roberts. pp. 317. \$1.25.

WOTAN, SIEGFRIED AND BRUNHILDE. By Anna A. Chapin. pp. 133. \$1.25.

THE MONSTER AND OTHER STORIES. By Stephen Crane. pp. 189. \$1.25.

THE HUMAN BOY. By Eden Philpotts. pp. 242. \$1.25.

THE STORY OF THE OTHER WISE MAN. By Henry van Dyke. pp. 70. 50 cents.

Macmillan Co. New York.
CHILD LIFE IN COLONIAL DAYS. By Alice Morse Earle. pp. 184. \$2.50.

WALDA HANEM. By Daisy H. Pryce. pp. 313. \$1.50.

LETTERS FROM QUEER AND OTHER FOLK. By Helen M. Cleveland. Books I. and II., with Teacher's Manual. pp. 125, 141 and 242. 30, 35 and 60 cents.

American Book Co. New York.
THE BALDWIN PRIMER. By May Kirk. pp. 128. 30 cents.

STORIES OF MAINE. By Sophie Swett. pp. 278. 60 cents.

GESCHICHTEN VOM RHEIN. By Menck Stern. pp. 272. 85 cents.

OUR COUNTRY IN POEM AND PROSE. By Eleanor A. Persons. pp. 204. 50 cents.

G. P. Putnam's Sons. New York.
SKETCHES OF LOWLY LIFE IN A GREAT CITY. By Michael Angelo Woolf. pp. 185. \$2.00.

BROWNING—PORT AND MAN. By Elizabeth L. Cary. pp. 282. \$3.75.

RELIGION OF ISRAEL TO THE EXILE. By Karl Budde, D. D. pp. 228. \$1.50.

Willbur B. Ketcham. New York.
GOD AND THE PEOPLE. By David J. Burrell, D. D. pp. 350. \$1.50.

ROSES. By Amy Le Feuvre. pp. 266. 75 cents.

ELVIRA HOPKINS OF TOMPKINS CORNERS. By Izra Chaudier. pp. 195. 75 cents.

Dodd, Mead & Co. New York.
JANICE MEKEDITH. By Paul Leicester Ford. 2 vols. pp. 264 and 272. \$5.00.

POEMS OF CABIN AND FIELD. By Paul Laurence Dunbar. pp. 125. \$1.50.

Fleming H. Revell Co. New York.
VILLAGE LIFE IN CHINA. By Arthur H. Smith, D. D. pp. 360. \$2.00.

A JUNIOR'S EXPERIENCE IN MISSIONARY LANDS. By Mrs. B. B. Comegys, Jr. pp. 121. 50 cents.

F. A. Stokes Co. New York.
THE LIVELY CITY O' LIGO. By Gelett Burgess. pp. 219. \$1.50.

C. C. Armstrong & Son. New York.
THE CHRISTOLOGY OF JESUS. By Rev. James Stalker, D. D. pp. 298. \$1.50.

E. B. Treat & Co. New York.
NEW EPISTLES FROM OLD LANDS. By David Gregg, D. D. pp. 365. \$1.50.

M. F. Mansfield & A. Wessels. New York.
SPARKS AND FLAMES. By Henry W. Stratton. pp. 87. \$1.25.

American Tract Society. New York.
FATHER JEROME. By Mrs. Mattie A. Clark. pp. 293. \$1.00.

Doubleday & McClure Co. New York.
SERMONS IN STONES. By Amos R. Wells. pp. 342. \$1.00.

George W. Jacobs & Co. Philadelphia.
THE TEMPLE OPENED. By William H. Gill, D. D. pp. 671. \$1.25.

MASTER MARTIN. By Emma Marshall. pp. 143. 50 cents.

STEPHEN THE BLACK. By Caroline H. Pemberton. pp. 282. \$1.00.

A LIFE OF ST. PAUL FOR THE YOUNG. By George L. Weed. pp. 238. 50 cents.

A SWEET LITTLE MAID. By Amy E. Blanchard. pp. 215. \$1.00.

ESTHER. By William H. Gill, D. D. pp. 94. 30 cents net.

Curtis & Jennings. Cincinnati.
AT EARLY CANDLE LIGHT. By Robert McIntyre. pp. 156. \$1.00.

J. S. Christison. Chicago.
BRAIN IN RELATION TO MIND. By J. S. Christison, M. D. pp. 143. \$1.25.

CRIME AND CRIMINALS. By J. S. Christison, M. D. pp. 177. \$1.25.

A. C. McClurg & Co. Chicago.
THE HONEY MAKERS. By Margaret W. Morley. pp. 424. \$1.50.

PAPER COVERS

Massachusetts New Church Union. Boston.
MODERN THEOSOPHY, CHRISTIAN SCIENCE AND SPIRITISM. By Willard H. Hinkley. pp. 39. 10 cents.

W. E. & B. W. Pearson. Charlestown, Mass.
YARNS. By William B. Forbush, Ph.D. pp. 20.

G. P. Putnam's Sons. New York.
LITTLE JOURNEYS TO THE HOMES OF EMINENT PAINTERS: GUSTAVE DORE. By Elbert Hubbard. pp. 27. 10 cents.

Cassell & Co. New York.
THE TASK. By William Cowper. pp. 192. 10 cents.

Ralph S. Mighill. New York.
MONTEZUMA'S CASTLE. By C. B. Cory. pp. 233. 50 cents.

Department of Labor. Washington, D. C.
FOREIGN LABOR LAWS. By W. F. Willoughby. pp. 172.

MAGAZINES

October. LABOR BULLETIN OF MASSACHUSETTS. November. YALE REVIEW.

December. CENTURY.—McCLURE'S.—ART AMATEUR.—NORTH AMERICAN REVIEW.—EDUCATION.—LITERARY NEWS.—PURITAN.—KINDERGARTEN REVIEW.—PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.—GOOD WORDS.—PATHS OF PEACE.—GOOD CHEER.—SUNDAY.—CRITIC.—GOOD HOUSEKEEPING.—NEW ENGLAND.—INTERNATIONAL.—COMING AGE.—CONVERTED CATHOLIC.—TREASURY.—YOUNG MAN.—CATHOLIC WORLD.—HOME MESSAGE.—ATLANTIC.—YOUNG WOMAN.—BULLETIN OF SOCIETY OF AMERICAN AUTHORS.—LIPPINCOTT'S.—HOMILETIC.—FORUM.—HART'S.—NATIONAL.—FIGARO.—BLACK AND WHITE.—PEAR'S ANNUAL.—HOLLY LEAVES.—GRAPHIC.—GENTLE WOMAN.—ILLUSTRATED LONDON NEWS.—THE NEW ORDER.—BIRD-LORE.—WHAT TO EAT.—SKETCH.

The Future of Japan

Judging from the drift of present tendencies, we should say that it is exceedingly unlikely that half a century hence Japan will be an independent Power. Her rulers are already preparing for a war with Russia, and when that war comes the end of Japanese independence will be in sight. Japan may conquer in the first war, but she will not in the second or third after the Siberian railroad is completed. The expectation that Japan will find allies in Great Britain and the United States will probably not be realized. It is exceedingly unlikely that the Anglo-Saxon is going to champion the cause of a yellow race against Germany and France and Russia. We have always believed that the doom of Japan as an independent state was sealed when she suffered herself to be crowded off the mainland of the Asiatic continent by the revision of the treaty of Shimonoseki under the threats of Russia, Germany and France.—*The Watchman.*

The Nebraska Plan

The committee on benevolence, appointed at the recent meeting of the State Association to co-operate with the committee of fifteen in introducing the Capen plan, is composed of ten men from representative towns and cities, with Rev. F. F. Lewis as chairman. With a view to putting the mission work of the State on a business basis, it sends out to the churches the following suggestions:

(1) That at your next annual meeting you vote to sustain our seven benevolences, if you are not now giving to them. (2) That you choose a mission committee, consisting of one for each twenty, more or less, of your membership. (3) That this committee meet with the pastor on the day after their election, select the month which shall be given to each society and prepare a letter similar to the sample inclosed. If desired, this particular form will be furnished at cost by the chairman of your State committee. (4) That each member of the committee shall see personally all of that section of the church membership to which he is assigned and try to secure a pledge from each one for each of the objects, even if the pledge be very small. (5) That as the time for each offering draws near the chairman shall give to each of his committee literature and collection envelopes, who shall give them to each member of the church in his section and endeavor to secure their return with an offering during the month specified. The envelopes may be placed in the weekly collections. They should be compared with the pledge lists and checked off so that the absence or forgetfulness of any may be noted and remedied. The husband or father should not pledge for the family, but make special effort that each young person and child have a pledge list and make his or her own pledge.

The duty of each generation is to gather up the inheritance from the past and then to serve the present and prepare better things for the future.—*R. H. Quick.*

Prayer Meeting Topics, 1900

The following is the list of *The Congregationalist's* topics for midweek prayer meetings for the ensuing year. This list with sub-topics attached to each main topic appears in full in our 1900 Handbook, just issued. It will be seen that the feature introduced last year of an alternative missionary topic for the first week of each month is continued:

January 14-20. ESTABLISHED FACTS IN RELIGION. Ps. 111; Heb. 12: 22-29; 1 Pet. 1: 18-25.
Missionary Topic: Distinguishing Missionary Events of 1899. Matt. 13: 16, 17; Mark 13: 28-37.
January 21-27. NO SUBSTITUTE FOR THE GOSPEL. Luke 15: 1-5; Acts 4: 1-12; Rom. 8: 1-4.
January 28-February 3. WHAT IS CONVERSION? Ps. 51; Matt. 13: 1-9; Eph. 4: 21-32.
February 4-10. MODERN HINDRANCES TO CONVERSION. Ps. 50: 7-23; Luke 12: 15-21; John 7: 40-48.
Missionary Topic: Gleaned Fruits of a Century's Sowing. Matt. 28: 16-20; Eph. 3: 11, 12.
February 11-17. CONQUERING BESTIAL SINS. Ps. 68: 16-20; Rom. 7: 15-25; Heb. 12: 1, 2.
February 18-24. REJECTING CHRIST WITHOUT ACTUAL INTENT. 1 Kings 20: 38-40; Matt. 25: 1-13, 41-46.
February 25-March 3. CHRIST'S TEACHING ABOUT PERSONAL RESPONSIBILITY. Matt. 10: 27-37; Luke 19: 12-28; John 9: 20-22.
March 4-10. SHAPING CONDUCT BY TRUTH. Ps. 25: 1-10; Heb. 4: 13-13; 1 John 3: 10-24.
Missionary Topic: The Ecumenical Missionary Conference in New York. Acts 15: 1-6.
March 11-17. PERMANENT PROOFS OF THE NEED OF A REDEEMER. Rom. 8: 1-5; Heb. 10: 32-34.
March 18-24. CHRIST'S YEARNING FOR SOULS. Matt. 23: 37-39; John 10: 11-13; 17.
March 25-31. THE PRICE WHICH CHRIST PAID. Isa. 53; Luke 23: 39-48; Phil. 2: 6-8.
April 1-7. CHRIST'S SUGGESTIONS IN SAVING MEN. John 5: 36-47; Acts 1: 12-16; 5: 12-14.
Missionary Topic: Guide-Posts for End-of-the-Century Work. Mark 16: 9-19; Acts 11: 19-26.
April 8-14. THE SCENE UPON CALVARY. Luke 23: 32-49; John 19: 16-36.
April 15-21. CHRISTIAN ASSURANCE OF IMMORTALITY. John 5: 24-29; 1 Cor. 15: 12-20, 49-58.
April 22-28. LEARNING THE WAYS OF THE HOLY SPIRIT. Mark 13: 9-11; Luke 11: 9-13; Rom. 8: 11-16, 26, 27.
April 29-May 5. BARNABAS AS A TYPE OF THE BELIEVER. Acts 4: 36, 37; 11: 22-24; 13: 1-5.
May 6-12. THE SUFFICIENCY AND INSUFFICIENCY OF FAITH. Heb. 10: 32-34; Jas. 2: 14-26.
Missionary Topic: Foreign Missionary Perils. 2 Thess. 3: 1-15; 1 Cor. 16: 1-9.
May 13-19. THE LESSONS OF SPIRITUAL FAILURE. Luke 15: 11-21; 22: 31-34; 23: 34-43.
May 20-26. CHRIST'S WAY WITH THE HOPELESS. Mark 9: 17-27; Luke 7: 37-50; John 20: 11-16.
May 27-June 2. THE GLORY OF HEROIC SERVICE. Acts 7: 54-60; 2 Cor. 11: 21-30; Rev. 7: 9-17.
June 3-9. GOD'S VOICE IN NATURE. Ps. 104, 148.
Missionary Topic: The Lamb of the Fold and Flock. Mark 8: 33-50; John 21: 15-19.
June 10-16. THE PRIVILEGE OF PRAISING GOD. Ps. 103; Acts 3: 1-9; 16: 16-34.
June 17-23. CHILDREN IN THE BIBLE. Josh. 4: 1-7; Mark 10: 13-16; 2 Tim. 3: 14, 15.
June 24-30. STUDY AS TRAINING FOR SERVICE. Deut. 6: 1-9; Prov. 3: 1-23; 2 Tim. 2: 15, 16, 23-26.
July 1-7. RIGHT AND WRONG IN THE COURSE OF COUNTRY. Ex. 19: 1-8; Isa. 60: 10-22; Matt. 21: 33-43.
Missionary Topic: The Related Peoples of America. Isa. 35: 1-10; Acts 10: 1-16.
July 8-14. SPECIAL GIFTS MEAN EXCEPTIONAL USEFULNESS. 1 Cor. 12: 1-11; 1 Tim. 4: 12-16.
July 15-21. THE BEAM AND THE MOLE. Matt. 7: 1-5; Gal. 6: 1-5; Jas. 4: 10-12.
July 22-28. WHAT IS AN ANSWER TO PRAYER? 2 Tim. 7: 12-18; Acts 9: 2-18; 10: 37-43.
July 29-August 4. MYSTERY IN GOD'S DEALINGS WITH US. Job 23: 1-10; John 13: 1-7; Rom. 11: 25-36.
August 5-11. WHEREIN IS PRIDE SINFUL? Ps. 10; Luke 18: 10-14; 1 Tim. 6: 1-5.
Missionary Topic: Recent Progress in Christianity. Ps. 72.
August 12-18. THE GENTLENESS OF THE DIVINE CONSOLATION. Isa. 54: 7-14; 2 Cor. 1: 3-7; Heb. 12: 5-15.
August 19-25. LESSONS FROM THE HISTORY OF PETER. Matt. 4: 17-20; 16: 13-23; 26: 33-35, 69-75; John 21: 15-17; Acts 4: 13; Gal. 2: 7.
August 26-September 1. RIGHTEOUS AND UNRIGHTEOUS ANGELS. John 4: 1-7; 13: 1-17; Acts 13: 6-11.
September 2-8. THE WAGES OF LABOR FOR GOD. John 8: 22-29; Rom. 6: 21-23; Jas. 1: 12-21.
Missionary Topic: Points from Current Missionary Literature. Ps. 72: 1-20.
September 9-15. KEEPING OUR VOWS. Ps. 61; Ex. 15: 26-32; Rev. 2: 1-7.
September 16-22. HOW TO MAKE CHRISTIAN FELLOWSHIP MORE EFFECTUAL. Acts 2: 41-47; Rom. 15: 23-27; 1 John 1: 3-7.
September 23-29. IS LUXURY NECESSARILY PERILOUS TO THE SOUL? Job 42: 10-13; Matt. 13: 3-9, 22; Luke 16: 19-31.
September 30-October 6. WISE AND UNWISE BENEVOLENCE. Matt. 6: 26-28; 13: 20-23; 25: 1-13.
October 7-13. WHEN IS AMBITION EVIL? 2 Sam. 15: 1-14; Esth. 6; Matt. 20: 20-24.
Missionary Topic: Personal Relations with Foreign Fields. Acts 15: 1-3; Phil. 4: 8-23.
October 14-20. LOVING THE DIVINE LAW. Ps. 119: 97-112; Rom. 7: 12-14.
October 21-27. TRUE WITNESS-BEARING FOR CHRIST. John 9: 10-25; Acts 1: 1-11; Phil. 3: 7-14.
October 28-November 3. MAKE US THE BEST OF ONE ANOTHER. Mark 12: 41-44; Luke 19: 1-10; Rom. 12: 9, 10.
November 4-10. LESSONS FROM THE GOSPEL BY JAMES. Jas. 1: 1-11; 2: 14-26; 5: 7-20.
Missionary Topic: Problems of Home Support. Mal. 3: 1-10; 2 Cor. 8: 1-15.
November 11-17. THE CHRISTIAN'S CONFIDENCE IN TIME OF DANGER. Isa. 50: 7-10; Acts 23: 6-11; 27: 4-30.
November 18-24. HOW TO MAKE BIBLE STUDY MORE HELPFUL. Mark 7: 5-13; Acts 18: 24-28; 2 Pet. 3: 13-18.
November 25-December 1. VALUE OF PUBLIC THANKSGIVING. Neh. 12: 27-47; Ps. 100; Eph. 5: 19, 20.
December 2-8. ARE SOCIAL CHANGES LIKELY TO AFFECT CHRISTIANITY? John 18: 33-37; 1 Cor. 7: 29-31; Heb. 13: 5-9.
Missionary Topic: Secondary Agencies in Missionary Work. Zech. 14: 20, 21; 1 Cor. 9: 22.
December 9-15. DO CHRISTIANS SUFFICIENTLY APPRECIATE THEIR HYMNS? 1 Chron. 16: 7-36; Col. 3: 12-16; Rev. 15: 1-4.
December 16-22. WHAT IS TRUE CHRISTIAN AGGRESSIVENESS? Matt. 28: 18-20; Acts 4: 18-20; 2 Cor. 12: 9-15.
December 23-29. DIFFERENCES BETWEEN CHRISTIAN-KEEPING NATIONS AND OTHERS. Ps. 89: 1-17; Mat. 6: 6-13; Eph. 4: 11-22.
December 30-January 5, 1901. WHAT ENCOURAGEMENT HAS THIS YEAR GIVEN TO THE CHRISTIAN CHURCH? Ps. 2: 1-8; Mic. 4: 1-7; 2 Cor. 4.

Do Not Stop

A Continuous View Point

We have just communicated with our large list of "trial" readers. Their term of acquaintance began some months since and carries them to Dec. 31. In our recent letter we outlined a plan for a full year in 1900, with such terms of payment as to make acceptance an easy matter. Do not stop! Take a continuous View Point! You have seen *The Congregationalist* at short range, only to learn what it is to be throughout a longer period.

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Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

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WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. An annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

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By EDWIN
MARKHAM

In this week's number of

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In and Around Boston

For Spiritual Quickening

A special conference exclusively of Congregational ministers who desire a deeper spiritual life and a livelier missionary zeal will be held in Pilgrim Hall, Dec. 20, from 9 to 12 A. M. and 2 to 5 P. M. The general topic is the Bible Idea and Basis of Missionary Effort, and it will be considered in these phases: (1) What is the teaching of the Bible in the Old Testament concerning missions? (2) What is the teaching of the New Testament concerning missions? (3) What is the teaching of the Bible concerning the relation of the Holy Spirit to missionary work? (4) What is the teaching of the Bible concerning the relation and responsibility of the individual church to the kingdom of God? What the relation and responsibility of the individual Christian? (5) What hope does the Bible give us for the future of the kingdom of God; and on what does this hope rest? Dr. E. B. Webb is chairman of the committee of arrangements.

Massachusetts Missions

The Home Missionary Society came to the fore at the Monday meeting, and the crisis confronting it was clearly stated. The Swett Fund being nearly exhausted, the churches must rally in order to continue the important grants to country churches and the growing foreign work in the cities. Secretary Colt believed that the decrease in gifts was due to special efforts to meet Dr. Pearson's offers and to the large amount of promiscuous giving in our churches. Boston and the vicinity do not respond in adequate proportion to the money expended for their own uses. The "forward movement" should not be confined to any single line of benevolence. Dr. Rice illustrated graphically the need of continuing aid to the hill towns. Dr. F. E. Emrich laid special emphasis upon the good accomplished by the society among foreign populations, and urged a more intimate acquaintance with them on the part of the ministry. Rev. W. G. Pufferfoot swept the Western field with a keen eye, noting the 1,500 towns where there is no church or Sunday school.

A resolution indorsing the disposition of the Franklin Fund as approved by the Boston adherents, and urging the Common Council to take similar action, was passed.

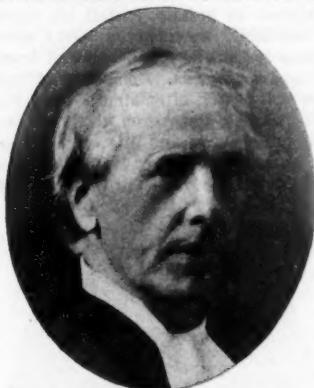
Ministers of All Faiths

The Ministers' Union, which meets at Dr. Edward Everett Hale's church on Dec. 19, is a unique organization. It originated largely with Rev. W. J. Batt of the Concord Reformatory, who, in the five years of its existence, has succeeded in bringing together in friendly fellowship a large number of ministers of different denominations. It has usually met in Ayer, but the fact that Dr. Hale is president this year makes it fitting that the meetings should be held in his church, and gives an opportunity for other ministers to acquaint themselves with the personnel and purpose of the organization. Further particulars are given in the notices of Meetings to Come.

At the recent meeting of the Massachusetts Interdenominational S. S. Association in Boston, Mr. C. V. S. Remington of Central Church, Fall River, was chosen president. On the evening of Dec. 6 the Fall River District S. S. Association gave him a reception in honor of his election. The affair was planned for the S. S. room of Central Church, where he has for so many years presided as superintendent. The number of applicants for tickets, however, was so great that Music Hall was secured. Many pastors were present, and most of the superintendents and teachers of the city. Others from Boston, Providence, Taunton and other places were in attendance. After a bounteous supper and preliminary speeches Mr. W. N. Hartshorn, chairman of the State executive committee, gave an address, closing with a presentation to Mr. Remington, for the State committee, of a full set of four volumes of Tisot's Life of Christ. Other speakers followed.

Rev. William MacLeod Barbour, D. D.

That was a singularly useful life which ended on earth in the death of Dr. Barbour in Malden, Dec. 6. Born in Scotland in 1827, he was brought in his childhood to this country by his parents. He graduated from Oberlin College in 1859 and from Andover Seminary in 1861. The same year he was ordained and installed in the South Church, Peabody, where he remained seven years. Then for nine years he was professor of sacred rhetoric in Bangor Seminary. He was the college pastor at Yale for ten years, and at the same time professor of sacred theology in the divinity school. In 1887 he became principal of the Congregational College of British North America in Montreal, connected with McGill University. This is a seminary for training theological students. Here also he remained ten years. For the past two years he has resided in Malden. He had been in feeble



health for some months, but the end came suddenly.

Dr. Barbour retained in a degree the Scotch accent, which gave piquancy to sermons that were the product of a keen and forceful mind. He was an unusually interesting preacher. Many ministers are deeply indebted to him for habits of thinking and methods of sermonizing which have enriched their preaching. For almost thirty years he was a companion of young men and a teacher of preachers, faithful to his convictions, hopeful, helpful to many. He leaves a widow, four sons and one daughter.

Funeral services were held on Thursday at the meeting house in Peabody, where Dr. Barbour was ordained. Rev. G. A. Hall, the pastor, and Rev. Dr. G. A. Gordon of Boston officiated, and the interment was at Cedar Grove Cemetery. Earlier in the day there had been a brief service at his Malden home participated in by Dr. Wellman and Rev. H. H. French.

Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, DEC. 8

Mrs. A. H. Johnson presided and spoke of life as a struggle. Miss Child referred to the struggle in mission fields, especially in China, where she had marked the contrast between the coarse, degraded women in the street and those seen in mission homes and schools. Mrs. Ament in Peking had started a school as a memorial to a little girl she had lost. Mrs. Sheffield in Tung-cho is not only helpful in the medical work, but also makes her influence felt in the college. Mrs. Mateer helps her husband in the photogravure work which he does in addition to carrying on a large printing establishment. Mrs. Charles E. Ewing fitted her husband out to accompany Miss Child on a four days' journey across the country with Dr. Woodhull and Miss Hinman, a mule litter being a great improvement over the usual wagon as a conveyance over wretched roads.

Mrs. Judson Smith announced the sad news of the death of Mrs. Aiken of Lin-Ching from scarlet fever, leaving her husband with three

little children. Mrs. Smith also spoke of the death of Mrs. Logan of Ruk, on Friday, Dec. 1, at Creston, O. The long journey from Micronesia, the surgery which followed, the rallying just in season to attend the marriage of her son Arthur to Alice Price, who is a missionary daughter, the succeeding weeks of failing strength—all over now, but the memory remains of a consecrated, self-sacrificing life, and the influence lives in the little island and elsewhere. Laid to rest in Buffalo among friends in the church which supported her, the voice is silent, and other hands pen the letters to the daughter in Ruk, who waits all these weary months to learn what has come to the beloved mother since she said good-by and sailed away. Our sympathy we send now and our prayers for Benlah. Miss Stanwood recalled a day when she stood with these two missionaries, Fred Snow, who was born in Micronesia, and Mrs. Atkinson of Kobe on Plymouth Rock, and anticipated the sympathetic cord which will be touched when the news of Mrs. Logan's death reaches different mission fields.

Mrs. Johnson quoted the testimony given her by a surgeon in the British army in India as to the value of the missionaries in that country and the loss which it would be if by any means they should be withdrawn. Miss Means spoke of the work of Miss Hance in the Zulu mission and the well-earned rest which she is now taking after her twenty-nine years of service.

Mrs. Goodell brought a message from Mrs. Billings, who in physical weakness is still greatly alive to all the interests of this work. Mrs. Gordon of Kyoto emphasized the conviction that this Friday meeting is not simply for those who happen to come to Pilgrim Hall, but that it is remembered every week and depended upon by the missionaries in Japan and other lands. Miss Lamson gave some interesting facts from the North China field.

Education

—Colorado College will celebrate its twenty-fifth anniversary early in February, and President Wheeler of the University of California is to deliver the principal address. The new building, the Perkins Memorial, which contains the college chapel, will be dedicated then, and special preparations are being made for these events. The college has grown so rapidly during the past few years that all its resources are seriously overtaxed, and the full board of trustees has just held a meeting to see what can be done to enlarge its equipment. The college is drawing large numbers of students, not only from the Rocky Mountain region, but also from the middle West and the Southwest. Its enlargement has surprised its most sanguine friends.

—In the renewed interest in the improvement of the Negro race in the South, Fisk University deserves high honor. It is the oldest and one of the most distinguished of the schools founded for the higher education of colored youth. Among its graduates are more than 200 teachers, and 10,000 pupils every year are being taught by those who were prepared to teach at Fisk. It has graduated more than a score of physicians and more than a dozen each of lawyers, ministers and merchants. Fisk has a splendid location, a part of what was once a slave plantation in Nashville, Tenn., and on its campus of thirty-five acres stand eight substantial buildings. It is free from debt. Its own students, the Jubilee Singers, by seven years' labor raised \$150,000 for their *alma mater*. But Fisk needs and deserves that its slender endowment of \$50,000 should be generously increased. With its 500 pupils and twenty-eight instructors, its claims are not second to any institution of learning in this country and its needs are certainly as great as any. The dean of the university, Dr. J. G. Merrill, is at present in New York city, and may be addressed, Box 40, Madison Square Station.

A New Hampshire Broadside

Consulting Editors: Rev. S. L. Gerould, Hollis; Rev. W. L. Anderson, Exeter; and Rev. W. F. Cooley, Littleton

How We Give

From the last published reports it appears that only thirty two, or about one-third, of our churches contributed to all the seven Congregational objects. Some of those thus honoring themselves were among our feeblest churches. As most societies are about revising their schedules of benevolence for the coming year, will it not be well to consider the advisability of giving something to *all* our own causes? It largely lies with the pastors what shall be done in this direction; if they recommend giving to all, it is almost sure to be carried. It is quite curious that the society most neglected is that which aids dependent and disabled ministers and their widows. If the laborer is worthy of his hire while he works, until he has reached sixty-five or seventy years of age, is he not also worthy of the little pittance granted by this society during the years that remain to him?

Need of Work for the French

The call of Rev. E. J. Palisoul to Haverhill, Mass., leaves New Hampshire without a French Congregational missionary. The Methodists have a prosperous French mission in Manchester. The Baptists carry on similar work in Nashua. With a French population of about 40,000 in the State, it would seem to be the duty of the Congregationalists to prosecute work in this field. Negotiations have been begun with other denominations by which it is sought to make a territorial division of the French work. A compact can be made according to which the Congregationalists will assume the responsibility for the southeastern section of the State. Further action depends upon the views and wishes of the churches chiefly concerned. The work was begun experimentally in Exeter with the generous co-operation of the Methodist church, with which a few French Protestants were associated. The aim was to minister only to such French people as had already lost faith and interest in the Roman Catholic Church. It is believed by those who have watched this very quiet beginning that there are many families in which a French missionary can be of great service.

Keene's Pulpit Filled Anew

The installation of Rev. Edward P. Drew, late of Elmhurst, Ill., as pastor of the First Church took place Tuesday, Dec. 5, and was in all respects a fitting and impressive ceremony. The council was an exceptional body, both in numbers and *personnel*, and the utmost harmony characterized its deliberations. The candidate's statement showed admirable scholarship and was eminently satisfactory, and it was unanimously voted that the public installation take place.

The large auditorium of the church, recently beautified and improved, was well filled at the second service, which was one long to be remembered by all present. Among the participants were three former pastors—Rev. Dr. Cyrus Richardson of Nashua, C. E. Harrington of Waltham, Mass., and Rev. W. G. Poor. The sermon, by Rev. O. S. Davis of Springfield, Vt., was both able and inspiring. The prayer was offered by Dr. Richardson.

The Close of Exeter's Long Pastorate

Seldom has a council been called to sanction the separation of a church and pastor when the necessity of such action was more regretted than in the case of Phillips Church and Rev. G. E. Street. A long struggle for health, courageously maintained, has marked this pastorate, but finally urgent advice has led Mr. Street to believe that recuperation would be hastened by full relief from pastoral responsibility. Never willing to give up its pastor, the church has granted extended vacations, and in recent years has provided for the chief burdens of pastoral service by installing an associate pastor. It is characteristic of Mr. Street that no desire on the part of the people to secure relief for him could lessen his interest or greatly curtail his activity. Ever watchful, wounded by every sorrow, solicitous for all, he found rest and freedom difficult of realization. Compelled at last to release its pastor after almost twenty-nine years of service, the church gladly conferred on him the position and title of pastor *emeritus*. Mr. and Mrs. Street, with their daughter, will spend the winter in California, after

the wider denominational circles, and is peculiarly happy in the warm friendships that everywhere greet him. The abounding and unchanging love of the people bears witness to "the faithful and loving pastoral care and ministry of the Word" recognized by the dismissing council, which convened Dec. 4. The resignation takes effect Dec. 31. W. L. A.

The Quota of Ministers

With the coming of pastors to First Church, Manchester, and to First and Second Churches, Keene, there remain less than half a dozen unalld places that are without ministers. Milford has been disappointed that its hearty call to Rev. D. B. Scott of South Dakota could not be accepted, as the council called to act on his resignation advised that he remain—which speaks well for the man. Since the death of Rev. Augustus Berry of Pelham that church has been supplied by friends of the late pastor and of the church without much expense to either. It is going to be difficult to fill the place of Rev. J. R. Horne at Bartlett, so deeply was he entrenched in the affections of his people that they almost feel as though they never could love another. The loss to the State, as well as to the church, of such a man as Rev. G. F. Merriam, thirty-four years at Greenville, can hardly be supplied.

In this connection it is worthy of record that the church in Hollis, whose pastor, Rev. S. L. Gerould, was disabled in June by a severe accident, was gratuitously supplied by friends of the pastor for nineteen Sundays, with twelve offers of help that were not needed. This certainly shows that the old-fashioned virtue of helping those in trouble has not been forgotten by our ministry. Rev. H. S. Ives of Franconstown, who was disabled by a serious accident in July, is now able to resume his work and would welcome an opening field of labor. The churches in the conference have generously assisted him in the trying ordeal through which he has passed.



REV. GEORGE E. STREET

which it is expected that they will return to Exeter, the use of the parsonage having been tendered for their residence. The church will remain under the care of the associate pastor, Rev. A. P. Bourne.

Mr. Street graduated from Yale in the class of 1858 and five years later from Andover. He immediately accepted the pastorate of First Church, Wiscasset, Me. A successful period of nearly eight years was terminated by the acceptance of the call to Exeter in 1871. A statistical summary can give but the merest hint of his ministry, yet it may be mentioned that the membership of the church has grown from 79 to 204 and that about \$50,000 has been contributed to benevolent objects. The beautiful house of worship recently dedicated is due largely to his faith and energy. Descended through oneline from John Davenport, founder of New Haven and first pastor of its church, and through another line from Nicholas Street, colleague and successor of John Davenport, Mr. Street came naturally into the ministry. Courtesy, kindness of heart, wealth of sympathy, enthusiasm for all good causes came to him by instinct. The preaching passion was strong in his soul, and never was it more insistent than when physical conditions made silence imperative. Scholarly tastes, intellectual alertness, earnest spirituality, overflowing sympathy made his sermons inspiring, helpful and effective.

Many generations of Phillips Exeter students recall him with gratitude and affection. He is a citizen of rare public spirit, ready to speak and act for every charity and every reform and every interest of the town. He is recognized as a wise counselor and leader in

The Change of Theological Basis

At the recent annual meeting of the General Association of New Hampshire a general and somewhat radical revision of its constitution was made in the interest of reality. The constitution was brought into accord with present facts, usages and religious conceptions. The aim in the revision was the practical one of securing more vital and interesting gatherings, but the most important change made is of doctrinal interest.

In the old document, dating from the beginning of the century, one reads: "It is ever to be understood that the system of Scripture doctrine contained in the Assembly's Shorter Catechism is the basis of our union in this association." For this the following statement was substituted: "The basis of our fellowship is loyalty to Jesus Christ in an historic faith, which has found its later expressions in the Burial Hill Declaration and in the Creed of the Commission of the National Council of 1883." This change cannot be called timely, for honesty demanded such action long ago, and the revision is interesting because of an evident change in doctrinal position. The point of the revision is in the changed conception of the function of creeds, which is made clear.

In addition to the words, "It is ever to be understood," in the statement quoted above, the original constitution closed with an article to the effect that the article containing the Basis of Union could never be amended or annulled. It is evident that "the faith once delivered to the saints" was not conceived of as a living faith. Rather it was something

that forever must remain embalmed in the theological statements of the seventeenth century. On the other hand, the new article is in accordance with the idea that while the church of the present has a true spiritual inheritance in all great and worthy statements of Christian doctrine, yet no creed is authoritative and final.

Two creeds are referred to, but it is evident that there is in mind an historic continuity of doctrinal statement, and there is evidently a place in the new constitution to insert reference to such other worthy creedal utterances as the leaders of the church of the future may formulate. This purpose neither to discredit creeds nor to be bound by them, but to understand their place and use historically, is to be commended. By their action in this matter the brethren of the Granite State have returned to the position of early Congregationalism. They certainly are under the influence of great conceptions germane to the fundamental principles of Congregationalism. Tolerance in matters of faith will be found to be a doctrine inbred in our Congregational system from the beginning. T.

Work Among the Greeks at Wolfboro

The conservative church at Wolfboro, which has hitherto found its field in ministering to the village folk, the academy students and the summer people, has enlarged its activities and begun a work of more than local interest. There are employed in the local shoe factory about forty Greeks, most of whom are almost entirely unacquainted with our language. One or two of these men are evangelical Christians, but by far the larger number have at least a nominal connection with the Greek Church. Their priests have attempted to maintain some kind of a hold upon them, and from time to time have warned them against Protestant influences. The condition of the people thus left as sheep without a shepherd so appealed to the heart of Mrs. F. M. Newell, a member of Wolfboro church and a former missionary of the American Board at Constantinople, that she has been led to begin work among them. She has had the hearty sympathy and co-operation of the pastor, the officers and members. The Helping Hand Society, which pays the rent of the hall used as a vestry, voted the free use of this room to the work, and also voted her a sum of money for incidental expenses.

The Greeks meet two evenings a week from seven to nine o'clock, for the study of the English language. There are three divisions, elementary, intermediate and advanced. The text-books used are the First, Second and Third Readers and the New Testament. Quite a concession on the part of the Greeks is evidenced in their willingness to provide themselves New Testaments and to make use of them in their work. Instruction is also imparted by means of conversation, and the blackboard is freely used. The men are eager to learn, and their progress is surprising. There is something touching in the sight of a roomful of them struggling with the difficulties of the language and becoming like children that they may enter more fully into the realm of English speech.

The primary object of Mrs. Newell's work is not to make Congregationalists of these men, but to stretch out a helping hand, to gain their confidence, to assist them with advice, to fit them for citizenship, to teach them the English tongue. It is believed that many of them, when they have seen the real character of the Christian faith, will be led to Him who is the source and inspiration of an unselfish life.

At once the effort began to bear fruit in unexpected ways. Two large classes in the Sunday school are made up of Greeks, and in the Sunday audience the faces of Athenian and Spartan mingle with the faces of Anglo-Saxons. One of the Greeks has started a class in modern Greek for the young ladies

who are Mrs. Newell's assistants, as a return for their kindness. Moreover there seems to have come to the whole church a deeper spiritual life as the result of the movement.

E. L. W.

The Earliest Settlement Recalled

A monument of the finest Barre granite, which the Colonial Dames of the New Hampshire branch of the national society have erected at Odiorne's Point, Rye, in commemoration of the first settlement of the State in 1623, has been unveiled with appropriate ceremonies, Hon. J. B. Walker of Concord giving a historical address. The monument is a large one, having on each side a polished panel, bearing on one side in sunken letters the inscription:

HERE LANDED IN THE SPRING OF 1623 THE FIRST BAND OF ENGLISHMEN, PIONEERS IN THE PLANTING OF NEW HAMPSHIRE, CONSECRATING THIS SOIL TO THE SERVICE OF GOD AND LIBERTY.

And underneath on the sub-base: 1623-1899. On the other side:

TO THEIR PERPETUAL MEMORY THE NATIONAL SOCIETY OF THE COLONIAL DAMES OF AMERICA, IN THE STATE OF NEW HAMPSHIRE, DEDICATE THIS STONE, 1899.

C.

The Anti-Saloon Crusade

Since the unusual activities in the State for the suppression of the saloons many road-houses have sprung up in different sections, in some of which, it is claimed, liquor is sold even to the smallest children. Among his many other good works, Governor Rollins has inaugurated a vigorous crusade against them, which is causing great consternation to the keepers. The police commissioners of the localities have been directed to stop the nefarious business and serve an injunction upon the keepers, restraining them from opening again under penalty of prosecution for contempt of court. It is believed that these measures will soon relieve the State of these pests of society. The determination is: no cessation till this good work is accomplished. The activity in establishing branches of anti-saloon leagues all about in connection with the holding of temperance meetings for the education of public sentiment is expected to do much to hasten the good time. Berlin is enjoying a grand temperance revival, and a large amount of money has been subscribed for the promotion of the liquor crusade. N.

Berlin's Temperance Awakening

Berlin has just passed through a wonderful quickening on the temperance question. A discussion in the press between Rev. J. B. Carruthers and one of the local editors, which had quickened public sentiment on the temperance question, was just completed when Hon. M. J. Fanning, secretary of the Anti-Saloon League, began a week's meetings held in different churches of the neighborhood, and closing in two mass meetings at the Opera House. Over \$400 were pledged for the support of the State league work, and nearly \$100 besides were contributed in cash. Three-fifths of the amount raised was from the Congregational Society—a handsome testimony to the persistent and aggressive work that Mr. Carruthers has carried on against the saloons of the city. A branch league was organized with Mr. Carruthers as president. It is believed that this new movement to compel the officials to do their duty is to bring about good results, as many who hitherto have not sustained the work have contributed and manifest a desire to see the saloons closed.

Among the Churches

EXETER.—The death of Miss Abby E. McIntire of this city removes from our churches one of the most useful workers. She was treasurer of the New Hampshire Branch of the W. B. M. for twenty-five years, and was otherwise prominent in the work of foreign missions. Her labors in behalf of temperance, and in the founding and maintenance of Mercy Home in Manchester were notable. Her bequests are: the C. C. B. S. \$500, the C. H. M. B.

and A. M. A. \$400 each, the Mercy Home, Manchester, of which she was director, \$300, and the N. H. Branch of the Woman's Board \$100.

SOMERSWORTH has suffered severe loss in the death of Hon. W. D. Knapp. He was a graduate of Dartmouth, and has lived in Somersworth since 1856. His interest in and relation to the church was not second to his interest in his chosen profession of law. His enthusiasm in Bible study led him to serve as S. S. teacher for more than 40 years. He was also clerk of the church and society many years.

GILSUM gave Rev. L. E. Perry a farewell reception, Dec. 6, and presented him a liberal gift of money. Many kind words of appreciation of his services and many good wishes for his success in his new field in Killingly, Ct., were spoken. During the pastorate now ended the congregations have been good, the church edifice has been repaired outside and in and a responsive and strong parish awaits a new leader.

WARNER.—The meeting house has been wired for electric lights, and the old wood heater is replaced by a new coal furnace. The starting of a new shoe shop promises a wider field of labor. Rev. Samuel Eaton, the pastor, is preaching a series of evening sermons on The Governor's Question, The Test Question and The Leader's Question. Union services were held in the Baptist church on Thanksgiving Day.

LACONIA.—After 18 years of faithful service Rev. C. A. G. Thurston has declined the latest annual invitation to serve the church and is about to remove to Fall River. The church and the community alike feel his leaving to be a loss, and the resolutions passed by the church in the premises, together with the notices in the local paper, were hearty. His health has been impaired of late and he feels the need of a period of rest.

HENNIKER.—In the death of Mrs. Mary S. Peters, at the advanced age of 100 years and 11 months, the church has lost its oldest member. She was born in Warner, Jan. 2, 1798, but spent the larger portion of her life here, and continued remarkably vigorous in mind and body till within a few weeks of her death. The church still has on its rolls of membership one person nearly 101 and another 92.

NASHUA.—First. After months of absence, thoughtfully granted the pastor by his people owing to his severe sickness of the summer, Dr. Cyrus Richardson has once more entered on the full duties of his pulpit and parish. The Y. P. S. C. E. recently gave a successful supper in the chapel. Patronage was so generous that the tables were filled several times, taxing the abilities of the society to the utmost in managing and serving.

GREENVILLE.—The late pastor of 35 years, Rev. G. F. Merriam, has closed his labors and taken his departure for Mount Kisco, N. Y. His good work here, where he was a power in town and county, is assurance that, though absent, he will still speak and his influence long be felt for good. Many good wishes will follow him to his new home.

LISBON.—The new pastor, Rev. R. C. Bryant, is giving great satisfaction by the excellence of his sermons. His discourse at the union service on Thanksgiving Day was fitting and timely. A pleasant reception was given him Dec. 7.

FRANKLIN.—Nov. 26 Rev. J. H. Bliss preached his farewell sermon, closing a useful and successful pastorate of 14 years, in which he has at once endeared himself to the people and won the confidence of his brethren.

Among the Thanksgiving echoes are the following: More than 100 children at the Orphans' Home in Franklin were served to a sumptuous dinner Thanksgiving Day, not a child being absent on account of sickness. On that day, also, Governor Rollins visited the prison and provided an entertainment, thereby witnessing to his interest in the unfortunates confined there.

It is said of the Balfour family, of which Hon. A. J. Balfour is the most distinguished member now in British public life, that "however you may distrust their opinions and condemn their prejudices, any statement of fact within the personal cognizance of a Balfour can always be accepted without inquiry." Hence, even the Irish members of Parliament who bitterly fight him and his policies refer to Hon. A. J. Balfour as "Prince Arthur," and that not in irony but with manly recognition of his veracity. What a superb family treasure to be handed on to future generations!

As to the Boer War

In the editorial entitled *One Aim in Two Wars* in *The Congregationalist* of Nov. 23 there are certain statements that seem to need qualification. The fifth paragraph reads thus: "Each claims that it is not carrying on war with independent nations, but quelling insurrection, and this claim is not disputed by other nations."

From 1887 to 1899 the *Statesman's Year Book*, a well-known authority published by Macmillan of London, "revised after official returns," gives a list of all the dependencies of Great Britain. Among the twenty or more in Africa no mention is made of "the South African Republic." On the contrary, it is placed among the independent nations, coming between Siam and Spain. In the issue for 1897 this country and the Orange Free State are shown as independent countries in the map which indicates the accession to the empire during the sixty years of Queen Victoria's reign. In all of the issues of the *Statesman's Year Book* from 1887 to 1899 the following statement appears: "Another convention with the government of Great Britain was signed in London, Feb. 27, 1884, and ratified by the Volksraad, Aug. 8, by which the state [formerly known as the Transvaal] is to be known as the South African Republic, and the British suzerainty restricted to the control of foreign relations. Instead of a 'resident' the British government is represented by a diplomatic agent." In one of the issues this officer is stated to have the authority similar to a consular agent. From the same article is the following, regarding the little country at the east of the republic: By the convention of 1895 "Swaziland is under the protection and administration of the republic."

All of this is from English authority. Since the war began Cecil Rhodes is reported to have said that it seemed surprising that Jameson should have been tried and punished for attempting to do what the imperial government is now actually doing. This is true whether Rhodes said it or not. It is cheerfully acknowledged that the Anglo-Saxon race has shown a capacity to colonize and govern the waste places of the earth beyond that of any other race. But this part of the world was settled by the Dutch and their African-born descendants. The English are fighting here a race of kindred origin to themselves, for the Angles and the Saxons sprang from very near the same locality as the Dutch. In this struggle they are attacking the descendants of those heroic Dutch who, under William of Orange, for over twenty years made the most heroic fight against the bigoted Philip II.

William of Nassau had clearer ideas of religious liberty than did those Englishmen who, a generation after William's murder, leaving England for the purpose of worshipping God according to the dictates of their own conscience, took refuge for a few years in Holland before coming to Plymouth. The Boers are not as well educated as the English, but who dares assert that they are not as good Christians and clearly entitled to the land that they won from the savages.

With this view of the war in South Africa it is not pleasant to compare it with that in the Philippines, for I am of those who are hoping and praying that the "conscience of the nation" may be held to the high purpose declared by our Government at the breaking out of the Spanish war, as was so clearly presented by President Tucker of Dartmouth in that sermon delivered on April 17, 1898.

Andover Mass. S.

[The *Statesman's Year Book* is an English authority in the same sense that the *Tribune Almanac* is an American authority. It does not represent the position of the British Government on matters in dispute with the Transvaal, or give any occasion for qualifying the sentence quoted by our correspondent from our editorial.—EDITORS.]

Life and Work of the Churches

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Monday, Dec. 18, at 10 A. M. Speaker, President Frost of Berea College; subject, *The American Highlanders*.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Pilgrim Hall, Congregational House, every Friday at 11 A. M.

ESSEX NORTH ASSOCIATION, Old South Presbyterian Church, Newburyport, Tuesday, Dec. 19, at 9.30 A. M.

THE fall meeting of the Ministers' Union (sometimes held in Ayer) will be held on Tuesday, Dec. 19, in Dr. Hale's church parlors, corner of Newbury and Exeter Streets, Boston, between 10 and 1 o'clock. Entrance by the Newbury Street door. The main topic will be *The Problem of the Country Church*. The presence of Governor Rollins of New Hampshire is hoped for. All ministers are cordially invited to attend. W. W. Campbell, Sec.

ROSLINDALE'S NEW LEADER

The pulpit of the Roslindale Church of Boston is again filled by the installation last week Thursday of Rev. J. S. Voorhees, who comes to the pastorate after his service as chaplain of the Third Connecticut Volunteer Infantry in the late Spanish War. The exercises of installation included a sermon by Prof. J. W. Churchill, D. D., of Andover and prayer by Rev. Joshua Colt. Special music interspersed between the parts was a pleasing addition to the services.

Rev. J. Spencer Voorhees is a native of New Jersey, and was brought up in the Dutch Reformed Church. His higher education was obtained at Princeton and Andover. After graduating from the latter he served three years under the C. H. M. S., helping to organize the First Church, Huron, S. D., and the church at Telluride, Col. He served as State Y. M. C. A. secretary of California one year, and was then acting pastor of First Church, Pueblo, Col., a year and later pastor of Second Church, Winsted, five years. He has studied a year in Edinburgh, Scotland, and a year in Hartford Seminary.

Roslindale church was organized in the fall of 1890 and in about a year had bought the lot on which stands its present building. The pastor at that time was Rev. R. B. Grover, and to his earnest leadership of the young church is largely due the building and equipment of the chapel, which was dedicated in 1894. The bell in the tower was a gift of Hon. John Pearce, and the clock was furnished by the city of Boston through the efforts of the townsmen. The building complete cost about \$30,000, and seems in every way to offer the advantages required for the most effective work in this important section of the city.

A NEW ENTERPRISE IN GREATER BOSTON

About four months ago Rev. F. J. Marsh, the New England superintendent of the Sunday school and Publishing Society, hearing of a possible opening for religious activity in Belmont, Mass., visited the community and conferring with some of the residents found them desirous for a Sunday school and ready to co-operate in forming one. Fortunately a building centrally located was found—the recently vacated high school building—which could be used for the purpose. Oct. 1 a Sunday school of fifty-two members was formed, Mr. W. H. Gould being chosen superintendent.

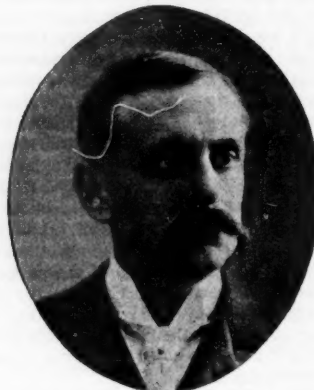
Following these beginnings, arrangements were made with Rev. E. C. Whiting of Quincy to hold preaching services and they have since been conducted morning and evening. The school developed so rapidly and the interest in the work became so great that the organization of a church seemed to be called for. A meeting was held to take the matter into consideration and it was the unanimous voice of those present that a Congregational church be formed. Preliminary steps were taken and Dec. 5 a council, consisting of the churches of Suffolk West Conference, also Arlington, Arlington Heights, First and Pilgrim Churches of Cambridge, together with Dr. G. M. Boynton and Rev. F. J. Marsh of

the S. S. Society and Rev. Joshua Colt of the Home Missionary Society, met and, having heard the statement of those desiring the organization, it was voted unanimously to proceed to the formation of the church and its recognition. Thirty-one persons were received to membership, fourteen coming on confession. The membership roll includes former members of several different denominations. The prayer of recognition and fellowship was offered by Dr. Boynton and the right hand of fellowship was given by Rev. G. P. Gilman of Waverley. The church has adopted the creed of 1883, and also the by-laws and covenant contained in the Council Manual.

The Sunday school has grown to a membership of nearly 100 and the preaching services morning and evening have a large attendance. The outlook for the movement is unusually bright. The nearest Congregational church is over a mile distant. The church is in a new section of the town, Belmont Park, which in the past few years has been building up rapidly. Mr. Whiting has been duly called and assumes the full pastorate of the new church.

INSTALLATION OF REV. D. P. HATCH AT SOUTH LAWRENCE.

The large council which convened Dec. 6 in the beautiful interior of the comparatively new edifice at South Lawrence was not loath to set its seal of approval on the choice of Rev.



REV. DAVID P. HATCH

D. P. Hatch as pastor. The records of the clerk showed the unanimity of the call. The good-sized congregations both afternoon and evening, as well as the cordial and efficient ministrations of the feminine contingent to the bodily demands of the council during the supper hour, gave evidence of the quality and degree of co-operation which the new pastor may expect, while his own paper set forth clearly his high ideals as a minister of Christ Jesus, his adherence to fundamental evangelical tenets, although he was happy in avoiding conventional phraseology, and his conception of the church as a working force in the community and in the world outside. He put in a strong word for loyalty to the missionary work of the denomination and his allusions to his godly parentage and the influence of a serious Christian home illustrated freshly the truth that the ministry is recruited almost entirely from such sources.

Although Mr. Hatch passed over in his paper entirely the department of eschatology and did not dogmatize minutely on other points, he was subjected to but little questioning. To one or two inquiries about the future awards he replied that he was not a Universalist. The brethren were evidently inclined less to examination than to declarations of their good will and to the exhibition of that good fellowship which is always so marked in the limits of Andover Conference. By no one

was this more felicitously voiced than by Rev. C. H. Oliphant, the genial moderator, when he announced to Mr. Hatch his unanimous finding.

A variation from the usual program was the substitution for the installing sermon of an address by Rev. J. L. Jenkins, D. D. His subject, *The Modern Congregationalists in the Modern World*, was treated in a piquant and trenchant way, and he laid special stress upon Congregationalism's insistence upon liberty and self-government. Rev. Clark Carter's charge to the pastor had an unwonted tenderness and pertinence because of his long service as pastor. Rev. W. E. Wolcott's installing prayer was simple but comprehensive. The right hand was given by Rev. H. G. Mank, and Rev. E. A. Chase, Mr. Hatch's immediate predecessor, spoke earnest words to his former flock.

Mr. Hatch graduated from Amherst College in 1883 and from Hartford Seminary three years later. His first charge was at Rockland, Me., whence he went to Paterson, N. J. For the last four years he has been the secretary of the Maine Missionary Society. With his thorough intellectual equipment and the exceptional knowledge of church methods and problems gained in his recent official position, Mr. Hatch now gladly resumes the pastorate under conditions that promise fruitful harvests. The church shares with a Methodist church the responsibility for the entire Protestant population of the city south of the Merrimac River—a section that is filling up rapidly. The tradition of the church favors long pastorates, there having been only two up to this time.

H. A. B.

GOVERNOR WOLCOTT AT LOWELL

The Lowell Congregational Club had the largest meeting in its history Dec. 4, owing to the presence of Governor Wolcott, who spoke on *The Responsibility of the Citizen for Good Municipal Government*. He said: "The government of our great cities is a distinct national calamity and disgrace. We are educating whole generations to believe in corruption"—sentences which have attracted much comment in the daily press. The governor emphasized the greatness of the task of governing a large city by showing how much greater was the corporation of the city of Boston, with its capital of \$1,000,000,000 and annual expenditures of \$12,000,000, than is even the greatest of the combinations of capital which sometimes alarm us. Moreover, the diversity of the interests of the city compared with the single interest of the business concern greatly complicates the problem. Yet, in spite of the great interests involved, men of clearest intelligence and cleanest honor often excuse themselves from civic duties and leave these enormous responsibilities to fall into the hands of less able and upright men. The fact is that as a people we have not come to any definite conclusion as to the best manner of governing cities. We are still experimenting, "feeling about vaguely in the dark," hardly knowing whether to have one or two branches of the city council, whether to make the mayor a mere figure head or to concentrate responsibility in his hands. But we are to cherish full faith that our people, whose genius has ever been constructive and not merely destructive, will, in due season, rightly solve this great problem. The spirit which is so willing to make great national sacrifices, which has never yet failed in the country's hour of need, must realize the present disgrace of our municipal government, must shake off its careless indifference and devote itself "persistently, not spasmodically" to securing the good government of our cities. The governor was followed by Hon. A. E. Wellman and by Mr. A. E. Rose of Lowell.

J.

CENTENNIAL OF FIRST CHURCH, HOLYOKE

The recent anniversary in Holyoke, Mass., was a delightful occasion from beginning to end. Not the least important occurrence during the three days' celebration was the an-

nouncement that practically all the church debt, amounting to \$23,000, had been either pledged or paid. This announcement was arranged as a happy surprise for the pastor, Rev. G. W. Winch, and it was a welcome culmination of the services. In addition over \$500 were contributed toward the organ fund. The church was gracefully and appropriately decorated with palms, plants and American flags, and in the hall leading to the audience room were pictures showing the gradual development of the edifices. All the services were well attended.

The Sunday morning sermon was preached by Professor Walker of Amherst Agricultural College, a former pastor; the evening sermon was by Rev. Henry Hyde, also a former pastor. Addresses on Monday evening were given by Dr. Reed of Second Church, Rev. C. E. Coolidge, a former pastor, and President Hartranft of Hartford Seminary. Tuesday's program included a reception, collation, addresses by Dr. M. A. Wilcox and Rev. C. G. Burnham and a historical address by the pastor. A pleasant feature of the Sunday school service was the presence of Mr. Gilson Judd, the oldest member of the church and a former superintendent, who testified that for seventy-five years he had been a Sunday school pupil, teacher or superintendent.

All the early records of the church have been lost, and the first meeting place and preachers are unknown. For some time, however, this people and the Baptists worshipped together. The revival in 1826 gave both churches new life and they separated. Since the dedication of the new edifice, twelve years ago, and the accession to the pastorate of Mr. Winch, in 1888, the growth of the church has been steady. The church membership has increased from sixty-four to nearly 300, and that of the Sunday school from fifty-five to 500.

M. A. D.

ACTIVITIES IN ST. LOUIS

The Sunday School Federation of Congregational Churches is a new organization, the object of which is to increase the efficiency and promote the spiritual welfare of the churches of the Pilgrim faith through its Sunday schools. This contemplates the giving up of general for specific denominational work, and seems to be a move in the right direction. The new plan of benevolences adopted by the St. Louis association has been formally launched with Dr. C. H. Patton as chairman of the committee. Under this plan St. Louis is to raise \$15,000 during the coming year, the amount to be apportioned according to a fixed scale among the different benevolent societies of our order. Our State and district associations have adopted the Capen plan, and are now perfecting the details.

The annual meeting of the City Missionary Society was held with Pilgrim Church, Nov. 19, with addresses by Dr. Michael Burnham, Rev. Messrs. C. L. Kloss and A. K. Wray, while Dr. C. H. Patton took up the matter of pledges. About \$2,500 were raised that day, which it is hoped will be increased to \$4,000 when all the churches are heard from. The last year of the society has been prosperous, all current expenses having been paid, and \$1,000 having been applied for wiping out a long-standing debt.

The Ministers' Union has listened successively to reports from meetings of the International Council, the American Board and the A. M. A., by Drs. Bevan, Burnham and Patton, respectively, and the Evangelical Alliance spent its last session in listening to reports of the International Council, the Pan Presbyterian Alliance and the Christian Jubilee. Dr. Burnham's report of our Congregational gathering elicited by far the warmest applause, so the council influences are manifestly reaching outside the denomination. The different ministerial meetings, and among them the Congregational, are devoting their time to prayer and conference for God's blessing and the out-

pouring of his Spirit on the churches, and all papers are postponed for the present. There is general expectation among the brethren that we are on the verge of a great revival.

W. M. J.

OF SPECIAL NOTE THIS WEEK

A Massachusetts church makes skillful use of postal facilities to keep in touch with non-resident members. [See *Best Methods*, p. 933.]

Some young people on the Pacific coast devote part of their Christmas holidays to the interest of missions.

The only church of its kind in Connecticut rejoices.

Anniversaries, dedications and other special occasions are numerous.

A CHRISTMAS MISSIONARY RALLY

Southern California is planning a rousing missionary rally of young people the coming Christmas season. It is arranged by Miss Mary L. Marden, superintendent of young people's work under the Southern Branch of the W. B. M. F., in co-operation with the Mission Study Class of Pomona College. All the C. E. Societies under their superintendence are asked to reserve Dec. 31 for missions, to increase interest, prayer and gifts. Necessary material will be supplied, and wherever possible the meetings will be led by some student who will conduct a model program prepared by the best talent in the college.

Also six representatives from the Y. M. C. A. and Y. W. C. A. of Pomona College are planning a missionary campaign for the week following Christmas. They will visit Los Angeles, Pasadena, Santa Ana, Riverside, Highland, Redlands, San Bernardino, and later Pomona and Ontario. Among their number will be two representatives from foreign lands, who will appear in costume.

CONGREGATIONALISM ON LONG ISLAND

Great changes are slowly but surely taking place on the island. The early settlers were from New England, and the first church of our faith was organized only twenty years after the coming of the Mayflower. Because of the lack of fellowship in Congregationalism, as it then was, all the churches of the first 100 years became Presbyterian, and have so remained. In the Great Awakening churches of our order were again begun and they remained loyal to our polity for more than a century before the first church was founded in Brooklyn. Long Island contains in the membership of its churches nearly one-third of the communicants of the entire State. The organizations themselves, however, are increasing in resources and influence. The outlook is brighter, the feeling hopeful.

E. L. H.

THEOLOGICAL SEMINARIES

Bangor.

Rhetorical work for all students occurs once in three weeks. The professors, in turn, preside.—The Seniors have been reading and now preach sermons for criticism.—Messrs. Harrison and Richmond, Seniors, preached at Freedom and Lincoln Dec. 10.—Oscar Peterson succeeds Mr. Erskine at North Bangor.—A branch of the Students' Y. M. C. A. movement has recently been organized.

Hartford

The home of Professor Macdonald was threatened by fire Sunday morning, Dec. 3, but escaped with but little damage except by water.—Professor Perry's lectures on ecclesiastical polity have been printed for classroom use.—The conference society had an open meeting last Tuesday.—The last Senior seminar in theology discussed questions regarding the Scriptures.—Last week Rev. G. A. Hood presented the work of the Building Society.

Oberlin

Thanksgiving night is the great annual event at Oberlin in both college and seminary. This year Council Hall was transformed into beautifully decorated reception rooms, in which the students welcomed the faculty and their wives. At eight o'clock the whole company, about 60 in all, sat down to a banquet. The best features of the evening were the toasts. Speeches were made by the new professor, Mr. Burroughs, and several students.—Dr. Barrows's lectures on Buddhism and Christianity still continue, and the hall is always crowded.

NEW ENGLAND

Massachusetts

[For Boston news see page 941.]

SOMERVILLE.—Prospect Hill is celebrating its 25th anniversary this week. Rev. E. S. Tead has

been pastor more than 15 years. More space will be devoted to this occasion next week.

NEWTON.—*Eliot's* annual collection for the Boston City Missionary Society last Sunday amounted to \$2,100, an advance of nearly \$300 over last year.

NEWTON CENTER has again adopted the "Extra-Cent-a-Day" plan for 1900, as proposed in the December number of *Congregational Work*. It is hoped that at least three-quarters of the members of the church will join the "E. C. D. B." One entire family of eight is pledged and another family of six. Mr. S. F. Wilkins, Auburndale, will furnish E. C. D. B. envelopes free of cost, on application.

NEWBURYPORT.—*Fourth.* The pastor, Rev. M. O. Patton, recently began the study of the Lord's Miracles with his people at the midweek prayer meeting. The plan has worked admirably, the laymen and laywomen taking hold well. New and wholesome conceptions concerning the perplexing question of miracles are the result.

LOWELL.—*First.* More than 1,000 people attended the first of a series of Timely Topic Services last Sunday, when Chaplain R. R. Hoes of the battleship Iowa described his experiences during the battle of Santiago. The services are held at 4 P. M., when all other churches are closed. Special musical attractions, instrumental and vocal, are provided, all seats are free and no collection is ever taken.—Rev. A. P. Nelson, the pastor of the Swedish church, secured this week a union meeting of the three Swedish churches—Congregational, Baptist and Methodist—for the no-license cause. In addition to addresses by the three pastors, the Republican candidate for mayor was present and addressed the gathering. Good singing added greatly to the success.

PLYMOUTH.—*Pilgrimage.* At a recent communion the individual communion cups were used for the first time. The service was presented to the church by one of the lady members, Miss S. C. Morlsey, in memory of her parents, who, during their lives, were greatly interested in all the work.

AMHERST.—*First* loses one of its staunchest supporters in the sudden death of Deacon Oliver D. Hunt, at Amherst, Dec. 5, at the age of 71. The son of a Congregational minister and a graduate of the Westfield Normal School, he had considerable experience as a teacher, but gave up the vocation on account of throat trouble. Since 1854 he has been one of Amherst's best known business men, holding almost every office of prominence in the town and other positions of responsibility. Of a modest and simple nature, he did a vast amount of good in quiet ways, and there are many graduates of Amherst College who recall with gratitude his friendly interest in their welfare. His funeral was conducted by Rev. F. L. Goodspeed and Rev. H. R. McCartney.

SPRINGFIELD.—*North.* The annual meeting evidenced new life since the installation of the pastor, Rev. N. M. Hall. The Sunday school and Endeavor Societies have gained largely.—All the churches of the city united in the no license campaign which preceded the last city election.

WEST SPRINGFIELD.—*First.* At the close of Rev. S. K. Perkins's six years' work (the longest pastorate there for nearly 40 years) the people generally manifested great regret. His work had been successful amid peculiar difficulties. Cordial commendations were given him as he retired. A farewell reception was largely attended and his S. S. class presented him with a sum of money as a token of regard. On arriving at his new field, the First Church of York, Me., tendered a hearty reception and the work has already begun most favorably. The young men have shown especial interest.

WESTFIELD.—*First.* A fair which has just been held resulted in the net sum of about \$700, which will be applied toward the repairs on the church organ.

Maine

MILLINOCKET.—Nov. 26 the first services were held in Union Chapel, which was built by advice of the Interdenominational Commission. Rev. C. L. Young, Baptist, and Rev. Charles Whittier preached to audiences crowding the building. So great was the interest that four services, beside the Sunday school, were held. The school has already 47 members, and there is a Bible class of 20 young men. The paper company is in sympathy with the movement, and granted the use of a lot for the chapel. Many men will winter here and the work is most hopeful.

CHERRYFIELD.—Rev. H. E. Lombard, the pastor, announces this course of lectures, to be given at the church by representatives of the Maine colleges: Jan. 5, Professor Harrington of the University of Maine, subject, A Roman Boy; Jan. 10,

Professor Chapman, D. D., of Bowdoin, subject, Robert Burns; Feb. 2, Professor Hartshorn of Bates, subject to be announced; Feb. 16, President Butler, D. D., of Colby, subject, On the Uses of Literature; Feb. 24, Professor Sewall of Bangor Seminary, subject, The Adventures of the Japan Expedition.

GREENVILLE.—The recent death of J. H. Everleth from accident removes one who will be much missed in Union Church and the whole region. His bequests are \$2,000 each to this church and that at Monson, the income to be used for maintaining preaching; \$1,000 for home and \$2,000 for foreign missions and valuable property to the Good Will Association.

CALAIS.—Rev. C. G. McCully writes from Japan, reporting a delightful trans-Pacific voyage and a pleasurable sojourn in the land of Neesima and the Doshisha. It is now stated that he will not return until the latter part of the winter. The pastoral office is temporarily supplied by Rev. A. J. McLeod.

DOVER has lost one of its most faithful members and earnest workers in the death of Maj. C. H. Woodbury, aged 76. He united with the church when 20 years old, was elected deacon in 1872 and by his wise counsel has done much for the society.

FORT FAIRFIELD.—A supper has been given in honor of the new pastor, Rev. D. L. Wilson. About

40 young men arranged the affair, and the occasion was a pleasant one. Mr. Wilson is an earnest young man whom his people are learning to love.

PORTLAND.—*West.* Rev. L. S. Bean has closed his pastorate after a faithful service of five and a half years. He will supply and lecture as occasion presents, but his increasing lameness makes pastoral work difficult.

FARMINGTON FALLS.—The financial outlook for the coming year is bright. More than two-thirds the amount necessary for self-support has been raised. A Union C. E. Society has been organized.

BANGOR.—*Central* proposes to build on a lot adjoining its edifice a modern S. S. building with classrooms and facilities for other church activities. A pledge of \$1,000 has come from a former S. S. member, now in Spokane, Wn.

MILLTOWN, N. B.—Because of the amount of correspondence sent this church through Milltown, "Me.," the readers of *The Congregationalist* are reminded that the proper address is N. B.

Rev. F. S. Dolliff's removal from Jackson after a ministry of seven and a half years to Island Falls is greatly regretted.—Hesford's new furnace and bell have been provided.

Continued on page 947.

A Great Name is a guarantee of superior worth

There are many brands of baking powders, but "Royal Baking Powder" is recognized at once as the brand of great name, the powder of highest favor and reputation. Everyone has absolute confidence in the food where Royal is used.

Pure and healthful food is a matter of vital importance to every individual.

Royal Baking Powder assures the finest and most wholesome food.

There are many imitation baking powders, made from alum, mostly sold cheap. Avoid them, as they make the food unwholesome.

Continued from page 946.

New Hampshire

[For New Hampshire Broadside see page 942].

Vermont

WILDER has recently issued a new manual, adorned on the cover with a tasteful picture of the sanctuary. The church was originally called United Church of Christ in Oloott, but, other denominations coming in and the name of the village being changed, it was voted last year to adopt a new name. Rev. H. M. Kellogg is pastor.

The following houses of worship have recently been beautified by the introduction of stained glass windows: Guildhall, which just before its centennial put in 14 as memorials to former members; Windsor, which has 16, and First Church, Burlington, which, after inserting 10, reopened its doors Nov. 12. In the cases referred to the work was done by Redding, Baird & Co. of Boston. Interest in making attractive the interiors of even small country churches seems to be general in the State. Prominent men in other parts of the country are interesting themselves in beautifying the churches in their native towns, thus sharing the prosperity which has come to them after leaving home.

Connecticut

ANSONIA.—German has dedicated a new house of worship this fall. Addresses were made by its former pastor, Rev. H. Sell, and by the pastors of the Congregational, Baptist and Methodist churches of the city. The building is 28 x 42 feet, of wood, with a basement of brick and with a tower as vestibule. It cost \$2,600. Two fine stained windows in the rear were given as a present by the First Church, in whose lecture-room the services have been held for about eight years. The Ladies' Sewing Circle in small sums has given about \$400. The C. E. Society furnished the seats and organ and the Church Building Society helps to pay the last debt with a grant of \$500 and a loan of \$500. This is the only German Congregational church in the State. Rev. J. F. Graf is pastor.

WEST HARTFORD.—The first meetings of a vocal class have been held under the instruction of the organist with a fair attendance. The class is open to all in the church interested in the study of music free of charge, being supported by the Boswell fund left for that purpose. It will meet once a week, five minutes each evening being devoted to the history of music, and it is proposed in time to take up the study of a cantata. Rev. T. M. Hodgdon is pastor.

WESTVILLE.—A young people's choral society has been organized with a regular instructor. The King's Sons Brigade of boys recently held a successful field day and muster with parade and evening camp-fire. A club has been formed for the study of literature, history, art and economics.

EASTFORD.—Both the Congregational and Methodist churches have received \$750 from the estate of the late Mrs. Husler of Webster, Mass. About \$2,500 more are to be divided when the estate is settled, the interest of which is to be used for the support of preaching.

WESTMINSTER.—The men have made a big woodpile at the church for use this winter and now are hauling a lot to the parsonage, which the women have recently papered and renovated. An entertainment held lately netted, with the contributions, \$30.

MIDDLE STATES
New York

FAIRPORT.—First has just celebrated its 75th anniversary with two days of exercises. Dr. W. E. Griggs of Ithaca gave an address, showing the development of the Congregational idea in the early church. Papers were read giving the history of The Village, The Society, The Church, The Sunday School, The Choir, The Young People, The Woman's Home and Foreign Missionary Societies; also a poem entitled Fragments was read and a missionary address was given by Rev. F. M. Price. At one time in its early history a meeting was held by the church to consider whether it should disband and unite with others in forming a Presbyterian

church. The church has had 21 ministers. Rev. C. E. Reeves is the present pastor.

JAMESPORT.—The pastor, Rev. W. S. Woolworth, gave his Thanksgiving sermon to a large audience. A local lodge of mechanics was present in a body. A Thanksgiving offering in the shape of produce was collected and forwarded to the Cuban Home in Brooklyn. Through special effort the Ladies' Missionary Society's offerings have increased fivefold within a year. The interior of the church, recently redecorated, presents a most attractive appearance. Plans have been made for a "Church Rally Day" in the month of December.

WARSAW.—When Rev. W. A. Hobbs, the last pastor, left this church an interesting revival was in progress in town under the leadership of Evangelist Davidson. General Missionary Gurney took charge of the work. The result is that 44 have united with the church recently.

ELMIRA.—Rev. M. S. Rees has just been assisting at a three weeks' revival in the Congregational, Methodist and Baptist churches, which resulted in over 200 conversions, including business men, 17 prominent Masons and about as many Odd Fellows and other orders.

SAVANNAH has broken ground for its new church and the work is making good progress. The new organization is under the efficient leadership of Rev. B. N. Wyman.

THE INTERIOR
Ohio

ASHLAND.—A special feature of the "winter night college," which holds its meetings every Thursday night in the large library rooms of the City Hall, is a class in Bible history, numbering over 40 and led by the pastor's wife, Mrs. Shoppe. The church has lately paid a debt of \$2,600, with a surplus on hand.

OLMSTED.—Second. The Sunday school will hold a "gift Christmas" this year, each class to make a gift of vegetables, meat, books, toys, etc., to be sent to the Hiram House Settlement, Cleveland. The younger children will also receive presents, as usual, and an entertainment will be provided.

Continued on page 948.

THIS WILL INTEREST MANY.—F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form or neuralgia will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

Your baby will sleep well if he is fed on Mellin's Food. Tired mothers everywhere bless Mellin's Food.

"Nature Abhors a Vacuum."

Nothing in the world stands still. If you are well and strong day by day the blood supplies its tide of vigor. If you are ill, the blood is wrong and carries increasing quantities of diseased germs. You cannot change Nature, but you can aid her by keeping the blood pure. Hood's Sarsaparilla does this as nothing else can.

Headaches and Vomiting—"I had headaches and vomiting spells and was very low. I would not be living to-day but Hood's Sarsaparilla brought health back and I am now well." Mrs. Alonzo Noyes, Chelsea, Vt.

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Costume Dept.—2d Floor.

Ladies' Coats of extra good Kersey, double breasted, box front, rhadame lined, trimmed with fur, colors black, navy and castor Each.

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We have secured this year for our Christmas Holiday Sale some unusually fine pieces of Teak Furniture, made from the heavy wood of Malabar. These are carved with wonderful detail and in forms of great beauty.

We have Teak tables, pedestals, tabourets, fern stands, etc., with round tops, square tops and oblong tops. Prices are the lowest in the city—from \$10 upwards.

PAINE FURNITURE CO.,

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AND
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Meditations and Prayers

for personal and family use. A beautifully made volume suitable

"For Remembrance,"

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\$1.00 Postpaid.

The Congregationalist,

Boston, Mass.

ANY ONE thinking of purchasing a PIANO-FORTE or ORGAN of any make can secure the services of an independent expert to make selection, without extra cost, and thereby be sure of obtaining the best instrument for the money, by addressing HENRY BASFORD, Congregational House, Room 106.

Refers to Dr. A. E. DUNNING, Editor of The Congregationalist.

Continued from page 947.

Illinois

SOUTH DANVILLE.—A schoolhouse campaign, with illustrated temperance and gospel services, has been planned for the winter by the pastor, Rev. James Hayes. The book, *What Would Jesus Do*, has also been circulated and read and discussed by the miners. Renters from log cabins and children from the schools have enjoyed the meetings greatly.

PRINCETON.—*First.* This old historic church is prospering in all departments. The morning and evening congregations are both large. No especially modern attractions are resorted to, but the pastor, Rev. J. H. McLaren, preaches the simple gospel.

PAYSON.—Union meetings, conducted by Rev. M. H. Lyon, assisted by Mr. and Mrs. George H. Williams as singers, have been eminently successful in arousing a deep religious interest and leading to 100 decisions.

Indiana

INDIANAPOLIS.—*Fellowship* is growing under the energetic lead of the new pastor, Rev. O. C. Helming. A successful effort is being made to reach the outlying population. —*Plymouth.* Prof. Graham Taylor occupied the pulpit Dec. 3. At night he addressed the City Benevolent Society in English's Opera House on Neighborhood Settlements, the central churches of all denominations giving up their services.

Cardonia has had revival meetings with new members resulting.

Michigan

PORT HURON.—*First* has voted regretfully to release Rev. Thomas Chalmers, and thus has closed a six years' pastorate, during which the membership has more than doubled in numbers and increased greatly in spiritual influence. Resolutions of appreciative recognition of his work have been passed, and the pastorate closes Dec. 31, when Mr. Chalmers goes to First Church, Manchester, N. H.

Bancroft reluctantly parts with Rev. Arthur Metcalf, passing commendatory resolutions and presenting him with a purse. —*Central Lake* received 10 new members at the last communion. It has a new C. E. Society of 40 members and a Junior of 20.

OVID.—A new building was dedicated Dec. 3. It has a seating capacity of 350 and cost \$5,600, and the last \$650 of that amount was raised at the opening. A fund has been started for a \$1,800 pipe organ. The church is rejoicing.

LANSING.—*Plymouth.* With great regret the church and city part with Rev. C. F. Swift. High commendation was given him in eulogistic resolutions at the last prayer meeting.

Wisconsin

OSHKOSH.—*Plymouth* has called unanimously Rev. G. E. Farnam for six months. He is taking studies at Ripon College. The attendance at the evening services, which are largely evangelistic, has increased notably since his coming. The pulpit has been vacant since the resignation of Rev. H. F. Tyler in August.

SPARTA.—The sixth annual "gentlemen's coffee" has just been served; 150 men attended.

THE WEST

Iowa

BURLINGTON.—Services are held in the opera house during the rebuilding of the house of worship, burned some months ago but insured for \$18,000. Dr. Salter, the senior pastor, youngest of the Iowa Band, has just passed his 78th birthday.

SIBLEY.—A fine house of worship, costing about \$13,000, was dedicated Nov. 19, the pastor, Rev. C. H. Beccombe, preaching the sermon. Neighboring pastors made addresses at the evening service. No money was asked for.

SIoux CITY.—*First.* Rev. W. J. Suckow, pastor at Algona, has been assisting Rev. M. W. Darling in three weeks' special meetings. Twelve new members have been received, two on confession.

Minnesota

ST. PAUL.—*Bethany* asks one of its members who has had preaching experience, Mr. C. E. Wingate, to occupy its pulpit for the present. —*University Avenue* closed a 10 days' series of special meetings which yielded a number of conversions and accessions. Rev. H. W. Parsons was effectively helped by several city pastors. —*Plymouth.* The Young Men's Sunday Evening Club is efficiently co-operating with Rev. G. E. Soper in solving the evening service problem. He is just closing

a series of sermons on the Reformers, Wyclif, Calvin, Luther, Robinson and others.

Missouri

[For St. Louis news see page 945.]

Kansas

TOPEKA.—As arranged by the Ministerial Union, union meetings of nearly all the local evangelical churches were held with the Presbyterian church during the week beginning Nov. 20, with good attendance and growing interest. They were to be continued with the First Methodist Church during the following week. Services are held afternoon and evening, the latter followed by an after meeting, and all are conducted by the pastors.

KANSAS CITY.—*First* is recovering from its losses during the financial depression, is out of debt, except to the C. C. B. S., and is making hopeful gain in all departments. Organized in 1858, it had as its first pastors two of the Andover Band, Rev. Messrs. S. D. Storrs and E. D. Parker. Its present pastor is Rev. Frank Fox.

FORD.—Miss Fannie B. Williams, whose effective missionary work in the central part of the State has commended her to the churches, is holding revival services.

Sylvia, organized Oct. 30, has already begun the erection of a house of worship.

Nebraska

[For other news see page 933.]

OMAHA.—*First.* The men's club is addressing itself to the task of building up a Sunday evening congregation with marked success. It does not take charge of the meeting but co-operates with the pastor, Rev. H. C. Herring, to make the service reverential and helpful. —*St. Mary's Ave.* Dr. C. M. Sargent, in entering upon his ministry, finds warm welcome and the earnest of a hearty co-operation.

Continued on page 960.

If you have Smoked too Much Take Horsford's Acid Phosphate.

Dr. W. H. FISHER, Le Sueur, Minn., says: "It is a grand remedy in excessive use of tobacco." Relieves the depression caused thereby and induces refreshing sleep.

A Good Investment.

Can the readers of The Congregationalist think of a better way to enter the new Century than as having ownership in a rarely honorable business, now established, of great earning power and destined to speedily become of marked international reputation?

The Sherman-Worrell Fruit Company,

Growing Figs and Olives in California,
and
Manufacturing by Special Processes Our Own Invented Products
From the Fig and Other Fruit.

We return sincere thanks for the prompt and generous response to our advertisement in this paper November 30, to which issue we refer readers for full details.

Special Terms for Unsold Portion of First 5,000 Shares

CASH OR INSTALLMENTS

For every two shares purchased, price \$10 per share, we will give, gratis, one additional share. Those buying on the installment plan may send 10 per cent. with order, the balance in 12 equal monthly payments. For example, 10 shares will be \$10 with order; then 12 monthly payments of \$7.50 each. The Company's receipt will be given for each payment, and on their completion the subscriber will own 15 shares of capital stock, for which a certificate, properly made out, countersigned and registered, will be deliverable at our office. In same proportion, 20 shares bought will call for 30 shares; 100 shares bought will call for 150 shares.

THOSE PREFERRING TO PAY FOR SHARES AT THE OUTSET

may send the full amount less 10 per cent. for cash, and the certificate of stock will be deliverable as soon as countersigned and registered. Persons can buy any number of shares till the balance of above block is taken. We have no preferred stock, therefore shares given are of equal value with shares sold.

FACTS FOR INVESTORS

Our officers are large stock holders, having put into this business practically all the financial resources at their command. Of the stock laid aside for treasury purposes the first block of 5,000 shares was offered the public on most liberal terms, and good buying has resulted. These terms will only continue till this block is disposed of. With Mr. Worrell's public addresses in Tremont Temple soon beginning, and with the plant developing these terms of purchase must speedily be less liberal.

If you are interested, act promptly, or you will be too late. Mail or bring to us your order now. Office hours 9 A.M. till 5 P.M.

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The Business Outlook

The opening of the last month of the year finds the condition of general trade and industry most satisfactory. The demand is equal to and even in excess of the enormous supply, and prices hold the advances made in recent months. Nearly every manufacturing plant is taxed to its full capacity, and the majority are working nights as well as days. Advances in wages are widespread, and labor troubles are conspicuous by their absence. The weather has been a trifle too mild for the retail trade, but the latter will experience great activity with more seasonable weather. The holiday demand has commenced well, and already the shopping districts are thronged. Prices of staples, which rose so smartly during November, show no signs of weakening.

Iron and steel have quieted down somewhat, but prices hold pretty steady. Copper is fairly steady, but tin is weaker. The speculation in wool continues and has lost none of its strength. Hides and leather continue remarkably strong, and boots and shoes are in active demand. The cotton goods trade is booming, and lumber is strong and in request at the advanced prices. Bank clearings of the country continue on an enormous scale.

The stock market has just passed through a bad week. The industrial stocks were the principal sufferers, but the whole list languishes because of tight money. No great improvement will be seen in security values, it is thought, until money becomes appreciably easier, which may come after Jan. 1.

Dr. Hale and His Criticism of Theological Seminaries

A friend has inclosed to me a passage from *The Congregationalist* of Nov. 30 referring to something I said at the Young Men's Congregational Club.

Your correspondent does not seem to observe that my attack was on book-learning as the only preparation for the life which requires the most knowledge of men and affairs. The more attractive the reading-room of the school, the more apt will the boys be to think that they can learn everything from books. For myself I would as soon intrust the heading of a rivet in a locomotive boiler to a lad who has passed a civil service examination on

the texture of Swedes iron studied from his chemistry book as I would intrust such work as I was urging these young gentlemen to undertake to a man who has passed a divinity examination on the belief of the Carpoerations.

EDWARD EVERETT HALE.

[So should we. But the point of the criticism was that Dr. Hale was unduly emphatic in his assertion that all that modern divinity school students study or know about is "the belief of the Carpoerations."—EDITORS.]

The root of the strife which is vexing the Church of England is the assumption by the priest of divine authority over the consciences of his people; and the confessional is the means by which he can make his authority most effective. But in other denominations a similar temptation often besets the minister; and he is apt to find quite a number in his congregation who are glad to lay their sense of personal responsibility on him as a representative of God. They are continually asking his advice as to their conduct in small matters, and often a kind of pastoral leadership is assumed which enfeebles the character of both parties. The Bishop of Winchester lately expressed a truth which is of great value for ministers: "The wisest human counselor is he who leads the sinner to need human counsel least."

Your... Trip to Paris

has not yet reverted from a possibility to an impossibility.

Many energetic agents can earn enough money this Winter to pay for a trip abroad by securing subscriptions to

The Ladies' Home Journal

AND
The Saturday Evening Post

and perhaps a good deal more. At the end of the season (April 15th) we are going to divide \$18,000 among 764 of our best agents.

This is in addition to liberal commissions on all subscriptions, and special rebates for large clubs.

The best agent will get \$1,000, the next best will get \$750, and so on.

Don't let 764 people outstrip you. But, if you should, the pay will be ample for all the work you do for us.

Write for particulars.

The Curtis Publishing Company, Philadelphia

Handkerchiefs.

The important question about handkerchiefs is **QUALITY**—so that the best handkerchief store is the one that knows how to secure the best value in quality. This is especially important now, for with a rise in prices you must always look out for a lowering of qualities.

There's a variety of handkerchiefs here such as few stores can show—and, best of all, in every one you can depend on the *quality*.

Women's Handkerchiefs



Embroidered, Lace Trimmed and Fancy Edged Handkerchiefs, like those in above cut, at . **12½c**

Plain White Handkerchiefs, pure linen, narrow and wide hems, superior goods for the money, at . **12½c and 25c**

Wreath Initial Handkerchiefs, also lace trimmed, scalloped or hemstitched embroidered handkerchiefs, all are pure linen, at . **25c**

Beautiful Embroidered Handkerchiefs, both linen and silk, value never surpassed, at **50c**

White Initial Handkerchiefs, full size, good work, at **9c**

Men's Handkerchiefs

Plain white, fancy borders, initial embroidered, by the box or singly, as desired.

Special. Men's very fine Linen Handkerchiefs, full size, hemstitched, with initial embroidered by hand, worth 39c., at **25c**

Men's plain white Hemstitched All-Linen Handkerchiefs, in narrow and wide hems, **12½c and 25c** at

White Silk Initial Handkerchiefs, particularly choice value, at **39c and 50c**

Silk Mufflers range in price from 50c. upwards, but our leader to-day is **1.00**

Black, White and Colors.

Children's Initial Handkerchiefs, in fancy box (3 handkerchiefs), **25c**

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on Improved Red River Valley Farms. Loans to actual settlers only. 18 years' experience in business. Send for formal applications, list of references and map showing location of lands. Over \$300,000 invested. None but **SAFE, PROMPT-PAYING** loans on my books.

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On all money we invest for you, secured by first mortgage on choice farming lands worth three times the amount of the loan. Personal inspection of all lands offered as security. We collect and remit interest and principal free of charge. **WE KNOW** these loans are the safest investments in the world, and want you to know it. Write for particulars.

E. J. LANDER & CO. GRAND FORKS, N. D.
(Established 1883.)

Continued from page 948.

RYANIS.—Interest in the reading-room is increasing and a board of directors has been organized, including several business men, to have special charge of it and to provide for running expenses.

HOLDREGE.—A Ministers' Association, open to all the ministers in Phelps County, has been formed. Rev. F. F. Lewis is president.

South Dakota

OACOMA.—This little church on the opposite side of the Missouri River from Chamberlain rejoices in the ownership of a comfortable house of worship. With the help of the C. C. B. S. the people have purchased, moved and refitted somewhat the building formerly owned by the Episcopalians and used at the old Brule Indian Station. At the dedication Superintendent Thrall preached and Superintendent Daley offered the prayer. It was with considerable difficulty the superintendents crossed the river on account of the heavy run of ice. The church was dedicated free of debt. In connection with his work here, the pastor, Rev. E. I. Grinnell, preaches at points on the White River. He is the only pastor in this sparsely settled country, over 100 miles long by nearly 50 wide. On this broad field the C. S. S. and P. S. and the C. H. M. S. are faithfully standing by the work.

Idaho

MOUNTAIN HOME.—During the protracted absence in the East of the pastor, Rev. C. E. Mason, his wife supplied his pulpit and otherwise cared for his work so acceptably that the church requested the State Association to approbate her to preach, and this was done.

WARDNER.—The work in the Coeur d'Alene is being hindered for lack of suitable places in which to hold services in the several towns where work has been conducted. Rev. H. L. Hopkins leaves this field, finding no fold for his flocks.

PACIFIC COAST Washington

SNOHOMISH.—Several students in Puget Sound Academy, with others, have been hopefully converted as a result of union revival meetings conducted by Evangelist Holdridge.

TACOMA.—First is enjoying the services of Rev. S. M. Freeland as temporary pastor. His vigorous and evangelical sermons are thoroughly appreciated and audiences are increasing.

The church at Almirra has been reorganized with a small but united membership.

For Weekly Register see page 953.

MESSERS. GILCHRIST & Co. announce in another column of this issue a remarkable sale of high grade handkerchiefs for the Christmas trade. These handkerchiefs were bought by them with special regard to quality, and yet the prices which they have put on them are very reasonable. There are styles for both men and women. It will be worth your while to inspect this offer during this week.

GOLF CAPES

Second Floor—Costume Dept.

We have just received an invoice of Rugs in some handsome designs which we will make up in

Capes to your order in styles to please you. **10.00** Each.

Price for Cape When Finished.

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will prove a treasure in after years that money cannot buy. Five years comparative record of child life, all in one book. 25c to \$3.50. Sold by all stationers and booksellers. Send for descriptive circular.

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AND

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Dec. Jan. and Feb'y to France, Italy, Paris and London, 50 Days, \$310, and 67 Days, \$495.
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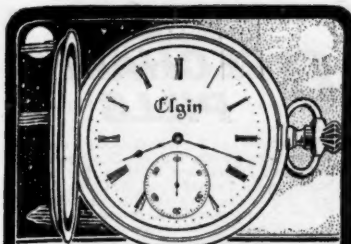
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WARD'S

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Shamrocks and Thistles

"Guilty or not guilty?" asked the judge.
"How can I tell that, yer Honor, till I hear
the evidence?" asked Paddy.

A Scotchman was describing to a fellow-
countryman the wild extravagance attending
his first visit to London: "I had na been
there a week when bang went saxpence!"

Mistress: "I saw two pollicemen sitting in
the kitchen with you last night, Bridget."

Bridget: "Well, ma'am, yez wouldn't hov
an unmarried lady be sittin' alone with only
wan policeman, would yez?"

"This one," said the old critic of the young
ministers, "he's na sound! But that one he's
a' sound!"

Doctor: "I will leave you this medicine to
take after each meal."

Mike: "But, doothor, will yez be koind
enough to leave the meal, too?"

A little girl, being examined for admission
into the church, was asked: "Why did the
Israelites make a golden calf?" The prompt
reply was, "They had na as muckle siller as
wad make a coo!"

The mother of one of our soldiers in the
late war was busy packing a box containing
food to send to him, and the servant was
watching the operation. Having put in the
last article, the mother said: "I guess that
is all, Nora; we will now nail it up."

"Excuse me, mum," said Nora, "but how
will he ever open it without we put in an
ax?"

"And so, John, you ha' become an Inde-
pendent?" said the clergyman of the Estab-
lished Church. "'Deed, sir, that's just true."
"O, John, I'm sure ye ken that a rolling stane
gathers nae moss!" "Aye, that's true, too,
but can ye tell me what gude the moss does to
the stane?"

TURKEY (Cyrene).—One would scarcely expect
to find people in Cyrene, a city in North Africa,
dressed as are the man and woman shown in an-
other column. The city of Cyrene has known
many styles of political government; it has passed
from the descendants of Ham to the Greeks and
thence to the Romans under whose rule many
Jews settled here. Successively it was controlled
by the Persians, the Arabs, the Spaniards and the
Turks, the latter being now in nominal power.
The Singer sewing machine is used here, as in
every other civilized country, and the persons
represented in our illustration are of Catalan
(Spanish) origin and wear the costume peculiar to
these people. The picture shown in another col-
umn is reproduced from a photograph taken in the
city of Cyrene by an agent of The Singer Manu-
facturing Co.

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the nearest approach to mother's
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The Individualistic Temper of the Age

Whether it be from the spread of education or the growth of irreverence or the development of a habit of inquiry the fact is certain that where only recently hundreds were prepared to think their own thoughts independent of any external guidance tens of thousands are prepared now. In a room of a hundred people there are a hundred opinions, all held with a certain tenacity, as if they were properties naturally belonging to the holder. A curious independence, or rather separativeness, of judgment is becoming visible in all classes, and, as it seems to be self-generated, must be the result of many converging causes, all operating at the same time. The late Mr. R. H. Hutton, a most keen observer of all intellectual movements, used to say that this change was sweeping on so rapidly that it might be the distinctive change of the immediate future, and might threaten the cohesion of all organizations whatever, and certainly he had good grounds for his opinion. Parliaments are splitting up into groups, parties into sections, societies into collections of perfectly separate individuals. You will find five opinions in a family and twenty creeds in a vestry, all held in a way which shows that their holders, whatever their other doubts, never doubt for an instant their own right to think alone, and, if expedient, to act upon their thoughts.

People do not clash much, or hate very hard, or grow abnormally eager to convince—they doubt, in fact, if they can convince—but they stand apart, each with his own, it may be silent, it may be audible, conclusions which have arisen and become more or less fixed in the recesses of his own mind. The very villagers have opinions over which no one has any power. The old proverb, "Many men, many minds," is true in an absolutely new sense, and in a way which before long will produce some astonishing results. There is no doubt a good as well as a bad side to this movement which is fast changing "flocks" into gatherings of dissociated sheep. But, bad or good, it must be most destructive of the influence of the press, which depends in the last resort upon the power of journalists to compel agreement with their views. There is some pulverizing force at work, and whereas they and all other leaders of opinion were formerly molding clay they are now trying to bind together sand.—*The Spectator*.

Marriages

The charge for marriage notices is twenty-five cents.

NEWELL-BROSS—In Lincoln, Neb., by Rev. H. Bross, father of the bride, Rev. Arthur F. Newell of Sayville, N. Y., and Alice H. Bross.

OLMSTEAD-ROBINSON—In Egan, S. D., Nov. 30, by Rev. John Conlin of Des Moines, Ia., assisted by Rev. H. W. Burtleigh of Hawarden, Ia., Rev. Julian H. Olmstead, pastor of the First Congregational Ch., Tyndall, S. D., and Mabel J. Robinson.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

GERHARDT—In Des Moines, Ia., Dec. 4, Rev. Otto Gerhardt, pastor of the German church.

JONES—In Hinton, W. Va., Nov. 11, Rev. Thomas R. Jones, late pastor of Puritan Church, Pittsburgh, Pa., aged 69 years.

SWEETSER—In N. Cambridge, Nov. 8, Ann Maria, widow of Henry F. Sweetser, aged 85 yrs., 5 mos.

MRS. LUCY A. CHOATE

Died in South Framingham, Mass., Nov. 28, Lucy A., widow of the late George Choate of Lowell, aged 78 yrs., 8 mos., 6 days.

She was born in Holliston, Mass., March 23, 1821, but her early childhood was happily passed in Hiliaboro, N. H. When a young girl she went to Lowell, which was her home for the remainder of her life. She was a co-worker with Lucy Larcom on the *Lowell Offering*, the magazine published by the young women operatives of the mills. She was married in November, 1845. Of the eight children born to her, one son and four daughters survive to mourn her loss.

She was one of the first members of the John Street Congregational Church, and in 1854, when the Highland Congregational Church was organized, she joined that church as one of the original members. She was a mother of great affection. The patient, calm and serene manner with which she bore her many trials was a living testimony to her faith in God.

Funeral services were held, Nov. 29, in Lowell, her pastor, Rev. Charles L. Merriam, conducting the same. "Blessed are the dead which die in the Lord; and their works do follow them."

S. E. C.

REV. EDWIN L. JAGGAR

A spirit beautiful for its patience and its kindness has passed away. A minister of God, both in his years of suffering and his years of service, he died in the very act of performing a deed of kindness. And although many of those years had been so filled with pain, it is pleasant to think that his return to the Father's home was so painless. It was a very loving company that gathered at the house in Springfield and at the grave in Warren to testify, by their presence and sympathy, how much of sweetness he had added to their lives, and to recall the tender memories of his loving ministry to them.

Edwin Luther Jaggar was born in Mull Hall, Pa., Dec. 6, 1835. At an early age he removed with his parents to Danville, Ia. He was prepared for college in the schools of that town, and at the Iowa College Academy. In 1857 he was graduated from Iowa College and in 1861 from the Chicago Theological Seminary. Immediately following his graduation he was married to Ellen Sophia Cook, daughter of William Cook of Chicago. After being ordained to the ministry he preached one year at Clinton, Ill. In 1862 he removed to Warren, Mass., and was installed pastor of the church there in 1863. He was greatly blessed in this pastorate, large numbers being added to the church during his ministry there. Owing to ill health he was obliged to give up active work for a time. In 1869, after supplying the pulpit in South Deerfield for one year, he accepted a call to become pastor of the Congregational church in Southbridge. From there he was called to the then newly formed church in West Medford. He was its first pastor, and the church edifice was built while he was there. The Medford work was very dear to his heart, but after three years' service he was again stricken with a severe illness, from which he never fully recovered. After this he removed to Auburndale, where he, with others, prepared an illustrated work entitled *New England Manufacturers and Manufacturers*, being a complete history of the leading industries of New England. Later he was pastor of the Congregational church in Bristol, N. H., for three years, when he was once more laid aside from active work by illness.

The last five years of service was as chaplain of the Connecticut State Prison, with his home in Hartford, Ct. He often said that he felt this work was as satisfactory as any he had ever done, though the strain was far too great for one not in robust health. Once in speaking to a friend of the repeated disappointments in the interruption of his plans he said, "As far as health is concerned I never expect again to be more than half a man, but I am going to make the very most I can of that half." The last eight years of his life was a ministry of suffering, but to all who knew him then he preached more impressive sermons than ever before. He leaves a wife and two sons. "Blessed are the dead which die in the Lord."

A. E. C.

Clubbing Rates

A subscriber to *The Congregationalist* may order one or all of the periodicals mentioned below, remitting with his order the amounts indicated, in addition to his subscription to *The Congregationalist*:

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Those who order the above periodicals from us will please take notice that, after receiving the first number, they must write to the publication itself, and not to us, in case of any irregularity or change of address.

BEAUTY AND USE COMBINED.—One of the most sensible presents for Christmas is a piece of teak wood furniture. Aside from the fact that teak wood is almost indestructible, it is capable of being carved with wonderful beauty. If any one of our readers is meditating the purchase of teak wood furniture, he will do well to see the stock at the *Paine Furniture Warerooms on Canal Street*.

"The loss of gold is great; the loss of health is more." Health is lost by neglecting to keep the blood pure, but it is regained by purifying, enriching and vitalizing the blood with the great health restorer, *Hood's Sarsaparilla*. Thousands who thought health had been permanently lost have been made perfectly well by taking this great medicine. Your experience may be the same.

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You always expect to see a baby plump and rosy, don't you? Thinness in a baby is a disease. If not corrected serious results follow. The first year often determines the health for the whole of a long life.

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The Congregationalist
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Weekly Register

Calls

BARNEY, Lewis W., Waverly Ch., Jersey City, N. J., to Freeb. Ch., Kingston, N. Y. Accepts.
BAXTER, Thos. G., North Adams, Mich., to East Gilead and Kinderhook. Has begun work.
BRADSTREET, E. A., to Spring Valley, Cal. Accepts.
BROOKS, Hans A., Illinois, to Scandinavian Ch., Britt, Ia. Accepts.
CAMPBELL, Chas. E., Trenton, Neb., to Burwell. Accepts.
CHAIK, Galen H., Waterville, Que., to Melbourne.
DREW, Chas. E., Farmington, Ill., to Salem, Io. Accepts.
EVANS, John G., Vandling, Pa., to Napoli, N. Y. Accepts, and is at work.
FARNAM, G. E., Ripon Coll., to Plymouth Ch., Oshkosh, Wis., for six months.
FAY, Amasa C., recently of Nelson and Harrisville, N. H., to Gilesum. Accepts, to begin Jan. 1.
GRAY, Wm. J., Waukena, Wis., formerly of Open Door Ch., Minneapolis, Minn., to Pacific Ch., St. Paul.
GREENLEE, Oba. A., Green Ridge, Mo., to Alva, Okl. Accepts, and began in November.
GRIFFITH, Wm., recently of Brimley, Mich., to Pingree and Buchanan, N. D. Accepts.
GRIGGS, M., to Pleasant Valley, Wis. Accepts.
HANSCOM, Geo. L., South Ch., Rochester, N. Y., accepts call to First Ch., Newark, N. J.
HENSHAW, Thos. D., Second Ch., Blossburg, Pa., declines call to Ferrisburg, Vt.
HERBERT, Lemuel G., Watervliet and Coloma, Mich., to Hartford and Lawrence. Accepts.
HINMAN, Herbert J., Genoa, Neb., to David City. Accepts, to begin Jan. 1.
HOLMAN, Edwin H., recently of Elma, Io., to Stuart. Accepts.
KYTE, Jos., So. Braintree, Mass., to No. Anson, Me. Accepts, and is at work.
ORLEER, Fredk. H., New Richland, Minn., to Wadena.
PERRY, Lewis E., recently of Gilesum, N. H., to Dayville and Williamsville, Killbuck, Ct.
PITTS, Eddy T., Falmouth, Mass., to Pacific Ch., St. Paul, Minn. Accepts.
RAWSON, S. H., to Spring Valley, Wis. Accepts, and has begun work.
RICKER, Geo. S., recently of Faribault, Minn., to Eureka, Kan. Accepts, and has begun work.
SARGENT, Clarence S., formerly of Central Ch., St. Louis, Mo., accepts call to St. Mary's Ave. Ch., Omaha, Neb.
SHAW, Edwin S., Cooperstown, N. D., to Wahpeton.
SINK, Reuben H., Stockton, Cal., declines call to Pilgrim Ch., Oakland.
TATE, Wm. J., lately of Lockport, N. Y., accepts call to Higginum, Ct., and has begun work.
TENNEY, Leonard B., Essex, Vt., to South Hero and Grand Isle for a year. Accepts.
TOWNSEND, Arthur C., Westhampton, Mass., accepts call to Crawford, Neb.
TRACEY, Isaac B., St. Cloud, Minn., to South Kaukauna, Wis.
VAUGHAN, Lewis, Glyndon, Minn., to Perham.
WALDORF, E. L., Geddes Ch., Syracuse, N. Y., to Meth. Ch., Weedsport. Accepts.
WILLETT, Geo. (Meth.), to Mayflower Ch., Sioux City, Io. Accepts, and has begun work.

Ordinations and Installations

DELAGNEAU, Sam'l., o. Central Ch., Boston, where he preaches to a French congregation, Nov. 28. Parts by Rev. Messrs. W. S. Kelsey, Joshua Colt and E. L. Clark, D. D.
DREW, Edw. P., i. First Ch., Keene, N. H., Dec. 5. Sermon, Rev. O. S. Davis; other parts, Dra. Cyrus Richardson and C. E. Harrington, Rev. Messrs. W. G. Poor and G. H. De Sevoise.
ELLWOOD, Wm., Oberlin Sem., o. Chamberlain, S. D., Dec. 6. Sermon, Rev. W. H. Thrall; other parts, Rev. Messrs. F. M. Cutler, E. I. Grinnell, E. P. Swartout, Supt. C. M. Daley.
HATCH, David F., i. South Lawrence, Mass., Dec. 6. Address, Dr. J. L. Chittenden; other parts, Rev. Messrs. Clark Carter, W. E. Wolcott, H. G. Mank, E. A. Chase, C. L. Merriam and H. A. Bridgman.
LYMAN, E. Fenn, Chicago Sem., o. Alcester, S. D., Nov. 21. Sermon, Rev. W. H. Thrall; other parts, Rev. Messrs. J. M. Gates, C. M. Daley, H. E. Warren, B. W. Burleigh, H. W. Jamison.
MCPHERSON, Ronald H., o. So. Woodbury, Vt., Dec. 6. Sermon, Rev. M. A. Farren; other parts, Rev. Messrs. E. P. Emery, Wm. Vatter, E. H. Abercrombie, Wm. Hazen, Wm. Ganley and C. H. Merrill.
PEASE, Chas. B. F., i. Plantville, Ct., Dec. 6. Sermon, Pres. Franklin Carter, D. D.; other parts, Rev. Messrs. J. H. Grant and Sheppard Knapp, Jr.; Dra. J. W. Cooper and J. H. Twichell, Prof. L. O. Grastow, D. D.
VOORHEES, J. Spencer, i. Rosindale Ch., Boston, Mass., Dec. 7. Sermon, Prof. J. W. Churchill, D. D.; other parts, Rev. Messrs. W. R. Campbell, F. W. Merrick, Joshua Colt, L. B. Voorhees, A. H. Nazarian, Drs. C. L. Morgan and Arthur Little.
WISMER, E. L., o. Taylor, Neb., Dec. 7. Sermon, Rev. W. H. Hopkins; other parts, Rev. Messrs. C. E. Howard, J. D. Stewart, Supt. Harmon Bross.

Resignations

FULL, Webster, Perkins, Okl.
HOPKINS, Harold L., Warner, Ida.
LARRY, John H., Free Evan. Ch., Providence, R. I., to take effect Jan. 1.
NOTT, Jarvis L., Benson, Minn.
OADAMS, Thos. S., Elburn, Ill.
STEVENS, Frank V., Westminster Ch., Spokane, Wn., to take effect Jan. 15.
THURSTON, Chas. A. G., Laconia, N. H., after a pastorate of 18 years.

Dismissions

DICKINSON, Geo. L., Whately, Mass., Dec. 5.
BODGDON, Frank W., Greenville, Mich., Nov. 27.
STREET, Geo. E., Phillips Ch., Exeter, N. H., dis. Dec. 4, to take effect Dec. 31.

Churches Organized

BELMONT, Mass., Plymouth, org. and rec. 5 Dec.

Stated Supplies

HARLOW, Reuben W., recently of Park Rapids, Minn., at Akeley.
NEWMAN, Geo. N., Buffalo, N. Y., at Grand Island during the pastor's trip to the Pacific coast.
FALLS-OL, Emilie J., missionary among the French in New Hampshire, at St. John's Ch., Haverhill, Mass., for a month.

Miscellaneous

ATWOOD, Chas., Volney, N. Y., has been confined to his bed by sickness for some weeks. His brethren have kindly supplied his pulpit.
FULLER, Nathaniel E., and his family have been afflicted with sickness almost continuously since the summer vacation. It is only within three or four weeks that he has been able to occupy his pulpit. His people have loyally sustained the services in his absence.
GREGG, Jas. B., and his wife were given a reception in the Coburn Library of Colorado College on Dec. 4, the 25th anniversary of their marriage. President Slocum, on behalf of the church and many citizens,

presented them with a bag containing 400 silver dollars and a box containing solid silver articles of table service to the value of \$100 more. There were also many individual gifts.

JACKSON, Wm. F., East Barre, Vt., has gone with his brother to spend the winter in Mexico, his health requiring a milder climate. Rev. S. F. Drew will supply the pulpit till Jan. 1, and afterward Mr. E. E. Angell.
SILCOX, John B., Sacramento, Cal., preached, Dec. 1, in the Jewish synagogue on Reasonable Requirements of Religion.
SOPEL, George E., pastor of Plymouth Ch., St. Paul, has been elected president of the State C. E. Union.

Recluses do not always fall out of line and become warped, eccentric and hard to live with; dwellers in cities, like Carlyle, sometimes do. The herb happiness is a spiritual growth, and therefore is occasionally sprinkled over the most arid deserts.—*Mary D. Steele.*

PERSONALLY CONDUCTED TOURS VIA PENNSYLVANIA RAILROAD.—The Pennsylvania Railroad Company announces the following personally conducted tours for the season of 1899 and 1900: *Mexico and California.*—A forty-seven-day tour will leave Boston Feb. 12. Fourteen days will be spent in Mexico and nineteen in California. The party will travel over the entire route by the "Mexico and California Special," the finest train that crosses the continent. *Florida.*—Three tours to Jacksonville will leave Boston, Feb. 5 and 19 and March 5. *Washington.*—Seven tours will leave Boston, Feb. 2, March 2, 16 and 30, April 13 and 27 and May 11. *Old Point Comfort, Richmond and Washington.*—Five tours will leave New York, Feb. 3, March 3 and 31, April 14 and 28. Detailed itineraries may be obtained of D. N. Bell, tourist agent, 205 Washington Street, Boston.

A GIFT TO GIVE.—It is often difficult to decide what to get your friends for holiday gifts. Here is a suggestion:

"Good morning, Jennie, I have brought you a nice present," said Gertrude, as she handed her friend a neatly wrapped package.

The pale, weary looking girl, who was slowly recovering from severe illness, opened the bundle and held up a large bottle of clear, rich medicine.

"Hood's Sarsaparilla!" she exclaimed. "I have been reading about it today and wished I had a bottle."

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
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